

The Improvement Era



VOLUME 46 NUMBER 1
RETURN POSTAGE GUARANTEED
SALT LAKE CITY, UTAH



"For unselfish devotion to duty"

*"Safeguarding family health,
preventing waste, conserving
resources... DURATION-IZING"*

A long overdue medal for *you*, Mrs. Western Home-maker! ★ And now may we advise you on *wartime use and preservation of your REFRIGERATOR* ★ This silent, economical gas servant has no moving parts to get out of order. Yet it will reward special care with even longer life and lower operating cost. Suggestions:

CLEANING — Wipe off exterior frequently with a damp cloth, using warm water and white soap when necessary. ★ Clean interior at least once a month, with lukewarm baking soda solution—a teaspoonful to a quart of water. ★ *Never use metal pads or sharp abrasives on enamel.* Remove promptly, spilled fruit juices, milk or bottled beverages; as well as oil or grease, particularly on rubber door-gasket. ★ Avoid scratching the enamel, as with finger rings or utensils.

FOOD STORAGE — Do not completely cover or crowd the shelves; allow free air circulation. ★ Permit hot foods or liquids to cool before placing in the refrigerator.

DEFROSTING — Excessive frost *retards* refrigeration. To reduce frost formation, cover liquids and moist foods, and do not leave door open unnecessarily. Defrost regularly, *preferably in late afternoon or evening.*

DUST; EXTERIOR VENTILATION — Periodically remove dust from unit compartment at bottom. Keep the openings around legs, the space behind the refrigerator, and screen at top always unobstructed.



WARTIME SERVICE — Even the simple, durable gas refrigerator may sometimes require repair or expert adjustment.

★ Under war conditions, we of course cannot give normal service, but we'll assist to the limit of our ability. ★ You may find it helpful to re-read your instruction leaflet; if lost, ask us for another copy.

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Exploring the Universe

By DR. FRANKLIN S. HARRIS, JR.

BACTERIA floating in the air can be quickly killed by a powerful new germicide, propylene glycol. Dr. O. H. Robertson of the University of Chicago Billings Hospital has found that one part of glycol in two million parts of air will, in a short time, kill air-suspended pneumococci, streptococci, and other bacteria. Apparently the glycol droplets sprayed into the air evaporate and the gas molecules dissolve in the water droplets and kill the germs within. The new chemical is harmless to man, either swallowed or injected in the veins, as well as being cheap, tasteless, and non-irritating.

A TEMPERATURE difference of one one-hundred millionth of a degree Centigrade can be measured with a bolometer which uses the change in electrical resistance of metals as the temperature changes.

HUGH DAVIS has estimated that without the cotton gin thirty-seven million American citizens would be kept busy removing cotton seed from cotton for three hundred days per year to supply cotton at the rate as used at present.

It has been found by Dr. H. N. Holmes that workmen exposed to toxic lead, toluene, benzene, and TNT dust have some of their vitamin C destroyed by these chemicals. Workmen in munition plants hence need a diet reinforced with fruit juice, tomato juice or tablets containing this vitamin.

THE standard bearing-metal alloy contains 83.5 percent tin but a new usable alloy has been discovered which contains only one percent tin.

It is estimated that typhus fever has killed two hundred million people in Europe and Asia during recorded time. It is again threatening Europe in the war areas.

ACCORDING to Dr. W. D. Coolidge the sun delivers more energy in one minute than ten times the combustion of the entire world production of petroleum in 1939.

METALLIC salts and sulfanilamide have been carried through the intact human skin by new penetrating solvents and vehicles developed by a research team working in the New York City

(Concluded on page 4)

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JAM DAINITIES



1 ½ c. GLOBE "A1" FLOUR Cold milk
½ tsp. salt 2 tbsp. melted butter
½ c. shortening Dark jam

Sift flour, measure, add salt; cut in shortening rather coarsely. Add only enough milk to hold particles together. Roll out dough to a rectangle about ¾ inch thick, spread with jam. Roll as for jelly roll, pinch ends to hold in jam; spread with melted butter and bake in a hot oven (450 degrees) 15 minutes; reduce heat to moderate (350 degrees) for 30 minutes longer. Cut in 2-inch slices when cold.

A-1 FOR EVERYTHING YOU BAKE!

The Improvement Era

"The Glory of God is Intelligence"

JANUARY, 1943

VOLUME 46 NUMBER 1

"THE VOICE OF THE CHURCH"

OFFICIAL ORGAN OF THE PRIESTHOOD QUORUMS,
MUTUAL IMPROVEMENT ASSOCIATIONS, DEPART-
MENT OF EDUCATION, MUSIC COMMITTEE, WARD
TEACHERS, AND OTHER AGENCIES OF THE CHURCH
OF JESUS CHRIST OF LATTER-DAY SAINTS.

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J. K. Orton, *Business Mgr.*



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EXECUTIVE AND EDITORIAL OFFICES:

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CIRCULATIONS

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The Cover

At the changing of the year we somehow become more acutely aware of the passing days and the swiftness of life. This month's cover illustration by Harold M. Lambert reminds us of the glorious certainties that lie beyond all present uncertainty.

A MAGAZINE FOR EVERY
MEMBER OF THE FAMILY



You owe it to him to taste his food yourself—to check the flavor, color and texture! You'll see why most mothers prefer Heinz Baby Foods!



OF COURSE your youngster's meals cannot be rich and highly seasoned like adult fare. But just taste Heinz Strained Foods—notice the tempting, wholesome flavor, the fresh, natural color, the full-bodied texture—and you'll discover that there is a big difference in baby foods!

Picked and Packed The Same Day

● Firm, luscious vegetables—prize-winners the like of which you rarely see on the open market—are raised in fertile fields near Heinz factories so they can be rushed to our kitchens at their fresh, flavorful prime. There they are cooked scientifically and vacuum-packed in enamel-lined tins!



Uniform Quality Is Laboratory Controlled

● All this careful attention to details—this insistence on freshness, speed and scientific care—means that vitamins and minerals are retained in high degree. And to be absolutely sure of this unvarying nutritive content—as well as uniform flavor, color and texture—Heinz Quality Control Department tests samples at frequent, regular intervals. So you can be sure—when you serve Heinz Baby Foods—that your baby's getting the best!



Choose From 17 Strained Foods

1. Vegetable Soup with Cereals and Yeast Concentrate. 2. Beef and Liver Soup. 3. Tomato Soup. 4. Mixed Greens. 5. Spinach. 6. Peas. 7. Beets. 8. Green Beans. 9. Carrots. 10. Asparagus. 11. Mixed Cereal. 12. Prunes with Lemon Juice. 13. Pears and Pineapple. 14. Apricots and Apple Sauce. 15. Apple Sauce. 16. Beef Broth with Beef and Barley. 17. Vegetables and Lamb.

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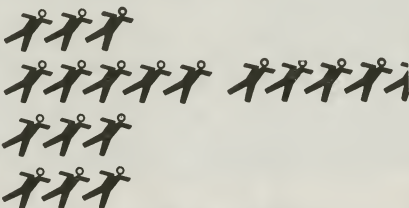
Grow Spiritually
READ The Improvement Era

12 ISSUES

\$2.00

TELEFACT

MAJOR CAUSES OF ACCIDENTS IN 1941



Each symbol represents 500,000 persons injured or killed

NOTE: There is a slight duplication in some of these categories. All injuries are estimated at 9,400,000.

Pictograph Corporation for McClure Newspaper Syndicate 10.30.42

Exploring the Universe

(Concluded from page 1)

area. Proof of penetration is found by finding the free chemicals in the blood and the urine.

To produce a "horsepower" not long ago it required 1,800 pounds of living animal flesh, but with the best in modern developments, an explosion-type engine can be made producing a horsepower for less than each pound of engine weight.

PERSIMMON leaves have been found to give exceptionally high values in vitamin C content. The fresh leaves have about ten times as much vitamin C as the fruit.

SNOW fields of red and purple color are found in Alaska. The color is due to over fifty kinds of single-celled algae, one of the most primitive of living things, it has been found by Miss Erzebet Kol. The kind of algae depends on whether surrounding mountain slopes are acid or alkaline in nature. Since the dust dissolves slowly in the

moisture on snow or ice this provides the minerals for the algae.

MAHOGANY trees in the University of Florida may someday give mahogany from trees grown in Florida instead of Africa. The experimental trees are catching up in height with fast-growing pines twice their age, and already have trunks twice the diameter of pines the same age; hence they are making wood four to five times as fast.

THE huge searchlights, five feet in diameter, used by the U. S. Army, produce a light of about 800 million candlepower, and are so powerful that a newspaper can be read by their light twelve miles away.

EACH time a sixteen-inch gun is fired one hundred twenty pounds of nitrogen go back into the air from which it originally came.

SOME studies of certain electric power lines found that the average fifty miles of power line will be hit by lightning an average of fifty times a year, and each stroke will have a voltage of between twenty and thirty million volts.

TELEFACT

HOW U.S.A. AND AUSTRALIAN EATING HABITS DIFFER
ANNUAL PER CAPITA CONSUMPTION

KIND OF FOOD	U.S. A.	AUSTRALIA
BUTTER	16½ LBS.	30½ LBS.
BEEF	63 LBS.	112 LBS.
MUTTON & LAMB	7 LBS.	81 LBS.
PORK	55 LBS.	19 LBS.

Pictograph Corporation for McClure Newspaper Syndicate 11.4.42

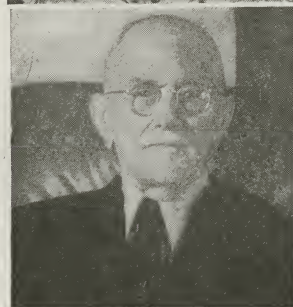
Eldest OF THE OLD

From a report by Harold H. Jensen,
Historian, Sons of Utah Pioneers

EVER since 1875, when Charles R. Savage first established Old Folks Day, Utah has given grateful and generous accord to all who have attained "three-score years and ten."

Recently there was published a request by the Old Folks Central Committee for the names of all persons near the century mark. Presiding Bishop LeGrand Richards and Rodney Hillam, Jr., of the Sons of Utah Pioneers have selected who are believed to be Utah's oldest man and woman, Charles W. Seegmiller, Sr., of St. George, who will be one hundred years old January 2, 1943, and Mrs. Mary Field Garner of Roy, who will be one hundred seven years old, February 1, 1943.

Brother Seegmiller, a native of Ontario, Canada, came to Utah in 1866 and soon joined the Church. He married Marianne Forsythe in the Endowment House in 1868, and settled in Utah's Dixie the same year. He spent four years as a colonist in the Muddy Mission in Nevada. Of his family of thirteen children, eight are living today. Always a successful farmer, he has done

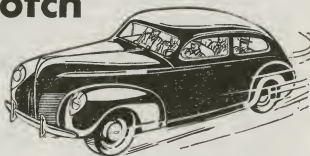


much for irrigation, being responsible for what is now termed "the submerged dam," a six hundred-foot tunnel driven through solid rock to water three hundred acres of ground. The Dixie College, St. George, has a plaque on one door saying "The C. W. Seegmiller, Sr., Agriculture Laboratory." At his advanced age he likes to read and can do so without glasses.

Sister Garner, a native of England, is not only the oldest person living in Utah, but is the only living witness who saw the Prophet Joseph and Patriarch Hyrum Smith, and she recalls meeting the funeral cortege following the martyrdom. She was also present when the mantle of the Prophet Joseph seemed to fall upon Brigham Young. She tells how her family, at the point of a gun, were forced from Nauvoo to an island in the river. She vividly remembers that her mother was making bread, and that they had to leave in such a hurry she hung the half-finished bread over a wagon reach. They returned to Nauvoo in the spring, and she remembers the night the temple was burned by mobs. She came to Utah in 1850, the family settling in Slatersville. She is the mother of ten children, four of whom are living. She has more than six hundred lineal descendants.

Top, Mary Field Garner, who will be 107 in February, and bottom, Charles W. Seegmiller, Sr., who will be 100 in January

Keep Your Car in Top-Notch Wartime Condition *LET US HELP YOU*



The maintenance of essential transportation is vital to the war effort. Use your car for essential purposes, within the limits of your gasoline allotment. This will help relieve the pressure on public transportation facilities and will also help protect the efficiency of your car.



YOUR BATTERY should be tested frequently, because with curtailed driving, more starting and stopping, the battery is more likely to run down. Don't take chances on a battery failure.

SPECIALIZED LUBRICATION is needed more frequently in winter, to protect chassis friction points against slush and rust.

MOTOR OIL should be checked oftener, because with reduced driving any oil is likely to become contaminated more easily.

Ask for a free copy of this handy folder. It offers valuable suggestions on how to get maximum mileage from gasoline and tires.

Check in for a Check up at
CAR CONSERVATION
HEADQUARTERS



Utah Oil Refining Company Stations
and Dealers in Its Products

SWORDS that MUST be sharp!



WHETHER we like it or not, we will have to depend on machinery already in service for up to 98 percent of farm production in 1943. This fact we must face. *There's not a minute to lose.* We've got to get the old equipment ready *now*. Every tractor and every machine must be put into first class working condition . . . for theirs is the task of growing and harvesting the most crucial crop in history. It *can* be done!

Allis-Chalmers is sharing the responsibility with you . . . all the way.

But your dealer asks that you line up your repair work immediately...don't wait another day. Give him time to do a thorough reconditioning job *now*...and you won't be sorry later.

Thousands of Allis-Chalmers tractors and implements inspected by Allis-Chalmers dealers and judged ready for peak performance will soon be displaying the red-white-and-blue Farm Commando eagle. You too can be proud to tell the world your equipment is "Ready to Roll!"



Look for the Farm Commando eagle on equipment inspected and approved by your Allis-Chalmers dealer. Watch for his Farm Commando machinery and tractor school—your chance to get valuable help from factory-trained experts. High school farm shop classes, county and local officials will also find this short course timely and educational.

TO BETTER LIVING
TO BETTER FARMING
TO VICTORY

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INSPECT
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TURN IN YOUR
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I have the following equipment for sale to someone who needs it:

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Town _____ County _____ State _____

QUETZALCOATL

By CHARLES E. DIBBLE
Roosevelt Fellow, Institute of
International Education

QUETZALCOATL means "Quetzal-serpent" or "feathered serpent." But the feathers of the Quetzal bird were highly precious and thus the word "quetzal" came to mean "something precious." "Coatl" means serpent, but it also means twin. Even in Spanish, as spoken today in Mexico, "cuate" means a close companion. Hence, Quetzalcoatl, by extension, means "precious twin." In Mexican mythology the planet Venus in the morning hours represented Quetzalcoatl, and when the star appeared in the west it represented his twin brother, Xolotl.



QUETZALCOATL, ACCORDING TO THE BORGIA CODEX

In another legend Quetzalcoatl, who was also known as Ce Acatl, because he was born during a year called Ce Acatl, left his people and promised to return in a year of the same name. When the Spaniards arrived in Vera Cruz in 1519 (according to the Aztec calendar the year was Ce Acatl—1 Cane) there was no doubt but that the Toltec god, Quetzalcoatl, had returned to claim his kingdom.

Quetzalcoatl was a benefactor; he was god of the wind which brought rain; he was god of life. He taught the natives the art of working precious stones, weaving multicolored fabrics and feather mosaic. He introduced auto-sacrifice, discovered maize, taught the Indians astronomy, and gave them a calendar.

Quetzalcoatl was an old creator god and thus, in some representations, he wore a beard. According to one tradition he went down to the world of the dead, gathered the bones of past generations, and by nourishing them with his own blood, a new generation of men was created.

ON BEING SURE OF YOURSELF

By DR. D. BALDWIN



How do you go about your work? Is it half-heartedly, with no apparent conscientious or trained effort? Do you feel doubtful of its outcome? Do you regard yourself outclassed even before you start?

Stewart E. White once said, "Do not attempt to do a thing unless you are sure of yourself. But do not relinquish it simply because someone else is not sure of you." It is quite obvious that the mind beclouded by doubt will be less likely to succeed in any endeavor than the one that is reasonably sure of itself. That is why faith is so necessary. The author is a firm believer in the words of a Nephite prophet who lived on this American continent some 2500 years ago, wherein he says:

I will go and do the things which the Lord hath commanded, for I know that the Lord giveth no commandments unto the children of men, save he shall prepare a way for them that they may accomplish the thing which he commandeth them.

It is remarkable, the rapidity with which obstacles disappear from around the man with a firm and decisive spirit.

Do you consider yourself ambitious? Every individual is endowed with potential faculties of mind, and according to his experience and ability he may through concentrated effort rise to eminence in some human endeavor. You will derive satisfaction from your own efforts to distinguish yourself in something. But, try to direct your energy systematically. The trouble with most of us is that we aim at nothing and hit

our mark every time. Be exact. Carelessness is a habit that can be overcome. Dun & Bradstreet estimate that sixty percent of all failures in this great country is due to carelessness. If your efforts are performed in a "scatteration" manner with no wilful intention on your part as their director to control them, your race is lost before you begin.

Assuming that you have been partly trained but still feel that someone else is doing the thing better than you could, it would be far better for you to conserve the energy that you would waste in getting started. As long as there are people in this world there will be competition. Unless you can understand that and face it unflinchingly you cannot take your place among them.

Are you fortunate in being normally healthy? Then your chances are better. A man's ambition seldom rises above his physical well-being. You cannot disobey nature's laws of health and escape their subsequent penalties.

Do not harbor evil thoughts. You cannot do so and smile. Try it once and watch yourself in a mirror. You will find there an expression that detracts from your character.

Be careful in your speech. Never take for granted that it is the truth because someone told you so. As a general rule something is always added to the original story. You will find that your power of control will increase in direct proportion to your refraining from repeating such stories. President Heber J. Grant says, "That which we persist in doing becomes easier to do, not that the nature of the thing has changed, but that our power to do has increased." You will find how very true that is in your own experiences.

Begin right now to maintain an attitude of open-mindedness. Be ready to accept truth whenever you find you are wrong. The self-centered person grasps for all without giving recompense a thought. Don't forget that for all good things received in life you owe something in return. That which is of self is the greatest payment and usually the most appreciated.

Don't discard humility, have faith, be courageous, and persevere!

For Individual Safety and Success--- For *Victory*...

Beyond all predictions, World War II has proved the vital necessity of technical knowledge. Everywhere the person equipped with facts is in demand.

Why? Consider an aircraft crew: not only the success of their mission but their lives often depend upon the soundness of the navigator's mathematical training. That may mean the difference between a victorious return—or loss of plane and crew in a huge expanse of ocean.

Brigham Young University gives sound training in Mathematics and Physical Sciences, Mechanic Arts and Pre-engineering; primary and secondary Civil Pilot Training; Commerce; and many other subjects helping fit young men and women for officerships in the armed forces or other war service.

* * *

WINTER QUARTER

Jan. 4-March 26

SPRING QUARTER

March 29-June 9

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Brigham Young University

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the New Year

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12 issues

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Nothing's too good for you, my lad—



not even FELS-NAPTHA SOAP

You're definitely White House material,
and you're going into training for it—right now!
Especially the 'white' part.

Everything you wear is going to be washed
with Fels-Naptha Soap. You'll be so shining clean you'll
think I've bought you a new dress every day. And don't
try to laugh *that* one off, young fellow. You don't
know how lucky you are to be starting life
in a Fels-Naptha home.

N. B.—*You're in luck too, Mother.*
You're using the finest Fels-Naptha Soap
ever made. Milder, quicker-sudsing.
Yet—Bar or Chips—priced
as low as ordinary soaps.



Golden bar or Golden chips. **FELS-NAPHTHA** banishes "Tattle-Tale Gray"

A Letter to WILL HAYS

THE executives of the Church auxiliary organizations have sent the following letter concerning current practices in moving pictures of glorifying smoking and drinking.

November 14, 1942

Mr. Will H. Hays
28 West 44th Street,
New York, New York.

DEAR Mr. Hays:

For some time the auxiliary organizations of the Church of Jesus Christ of Latter-day Saints have been alarmed at the increasing use in motion pictures of alcoholic beverages and tobacco. By the constant presentation of drinking and smoking on the screen the wholesome resistance of youth and childhood is being broken down.

Drama is one of the cultural fields with which we have full sympathy and in which some of our organizations work extensively among the young people. We know of the immense influence of dramatic representation on the human mind. It is conceded that in some situations the use of tobacco and liquor might legitimately give a truer picture of life, although our own standards lead us to ban these articles from the stage. Incidentally, we have been pleased to see that plays do not suffer thereby. A talented group of professional and amateur players recently put on *The Man Who Came To Dinner*, without smoking, drinking, profanity or vulgarity, and without lessening, strange as it may seem, the humor in the slightest. We know, therefore, that a great decrease in the use of tobacco and alcohol on the stage can be accomplished if there is the will to do it, and we earnestly petition you to set standards that will reduce these harmful things to the minimum.

Although most states, perhaps all, have statutes forbidding the use of tobacco or alcoholic drinks by minors, yet whenever a drink is taken in a play, or a cigarette lighted, especially by actors who represent to the young patrons almost everything desirable in life, a definite impact is made on their resistance to observe the law.

The liquor and tobacco interests know the power of such example and of course do everything to extend the use of these articles in the business of the play. It is most unfortunate that the great institution of motion pictures, with its immeasurable educational and character-forming influence, should be used to promote this evil. That is truly a breach of its great trust.

Our responsibility to childhood and youth besides giving them the spiritual training to prepare them for eternal life, includes the endeavor to help them be healthy, temperate, upright and clean.

(Concluded on page 37)



Photograph by H. Armstrong Roberts.

This Brave New Year

How now, old earth, do you presume
 To mock us with a year so young?
 We with our ancient fears, to whom
 May we entrust the days to come,
 Knowing how thin a thread is time
 And dearly bought? This brave new year,
 Has it a faith beyond our rhyme
 And reason, a hope beyond all fear?

By
 WILLIAM
 MULDER

Somewhere in this new course around the sun
 You will make answer, as the tomorrows one
 By one are gathered up into that day
 When men shall dream again and children play.

GREETINGS

FROM THE FIRST PRESIDENCY

OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS



THE approaching Holiday Season finds our hearts filled with deep gratitude mingled with feelings of apprehension.

We are grateful for the outstanding progress the Church has made during the past year; for the united and unstinted support given by the General Authorities and officers of the Church; for the loyalty, faith, and devotion of the general auxiliary boards, the officers in stakes, quorums, wards, and missions, and of the Church membership in general. Most of all we are grateful for the assurance we have of the Lord's guidance and overruling power.

We are apprehensive of mankind's welfare in a world of tribulation and of false ideals. Two world wars within the short time of twenty-five years discredit the intelligence not to say the spirituality of the rulers of this supposedly enlightened century! With nations grappling at one another's throats, with millions of men engaged in a death struggle, with the precious principles associated with man's freedom threatened with repudiation, if not abandonment, men and women the world over should make this the most thoughtful, the most prayerful, the most sacred Christmas of all time, should more earnestly than ever seek the causes of this world's disaster, and bravely and heroically choose a better course of life.

This is a time when mankind should turn their thoughts to the teachings of the Christ; and in larger numbers than the world has ever heretofore witnessed conform thereto their attitudes and actions. Unless multitudes of men and women so change their hearts and lives, the world will continue to be drenched in blood and the present civilization be threatened with disintegration.

With the birth of the Babe of Bethlehem are as-

sociated three glorious principles, which if sought sincerely as motivating factors by individuals and nations, would themselves make this world an Eden instead of a threatened shambles. These were heralded by the heavenly hosts as "Glory to God," "Peace on earth," and "Good Will toward men."

MORE GODLINESS NEEDED

It is a deplorable but recognizable fact that men's hearts all too generally are turned from and not toward God. Self-promotion, not God's glorification, is the motivating factor in most people's lives. Irreverence is all too manifest. The Lord's name is frequently "taken in vain," and profanity, particularly here in the United States, is so common as to pollute the air. The possibility "that man may fall from grace and depart from the living God," has become a sad reality. "Therefore, let the Church take heed and pray always, lest they fall into temptation."

The world needs more godliness, and less godlessness; more self-discipline, less self-indulgence; more power to say with Christ, "Father, not my will, but thine be done."

PEACE

Christ came to bring peace. Rejection of His way of life has made strife and contention rampant. Man, not the Lord has brought deadly conflict and subsequent misery. Wars spring from wickedness. As a destructive fire devastates productive fields and growing forests, wars engulf the innocent and righteous as well as the wicked. Millions of hearts in homes on all continents are today yearning for the end of battles and the coming of peace. Under present conditions, however,

the war will be ended only by superior armed forces, by increased number of swifter and stronger planes, by more shattering bombs and other weapons of destruction; but *Peace will be maintained only by nobler men and by more Christ-like nations.*

Before peace can reign, there must be manifest in human hearts more compassion and less hatred; more generosity, and less greed; more sanctity in the home, fewer divorces; more guardianship, less neglect of children; more temperance, less drunkenness; more chastity, less debauchery—in a word, there must be more seeking first “the Kingdom of God and His righteousness.” This is not merely a quotation nor a trite platitude; it is the restatement of an eternal truth, which men must sooner or later accept if they would prevent the human race from further degeneration. The time has come when men’s hearts must be changed, impossible though this seems to many. Man must be “born again,” said Jesus the Christ, whose mission on earth was “to give light to them that sit in darkness and in the shadow of death, to guide our feet in the way of peace.”

BROTHERHOOD

Not until Freedom triumphs, and a just peace comes may we hope for “good will among men.” When a soldier sees his “buddy’s” body torn and mangled beside him, he madly, desperately seeks revenge. Multiply that soldier by millions, and you readily see how hate, not good will, governs the hearts and actions of mankind. Thus war makes men vicious and arouses in them brutal instincts. It prompts the abrogation of all moral obligations.

Today when these facts are so strikingly manifest, let all sincere men recognize the evil conditions that have caused wars, and resolve with God’s help to banish them forever. There must come a victory of Right and Freedom over Iniquity and Oppression; but war will never be vanquished until men change their hearts and establish new ideals. Not only individuals, but nations must say, “Come, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we *will walk in his paths.*”

Critically, dangerously, mankind stands at the Crossroads. When the present conflict is ended, will the children of men continue along the old highway stretching through the centuries and leading only to misery and destruction; or will they turn into the more rugged path and follow Him who said: “I am the way, the truth, and the life”? Most sincerely and humbly we declare that in Jesus Christ and Him alone may be found the peace and salvation of the human family.

GREETING

To soldiers and to missionaries in their respective fields of duty, we send greetings and earnest prayers that God’s protecting care and divine guidance may be yours.

To our fellow-countrymen, we urge that in these perilous days we pray unitedly and strive earnestly and watchfully for the preservation of the Constitution of the land, and for the perpetuity of the free government for which our country stands. Aptly may we re-echo the words:

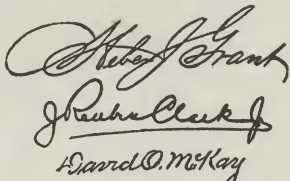
Humanity with all its fears.
With all the hopes of the future years
Is hanging breathless on thy fate.

To noble men and women who sacrifice, and fight for the divine gift of Freedom and the right of self-government, we pray that God will give increased strength and a just victory.

To the loyal Saints in Great Britain, on the continent of Europe, in Asia, South Africa, in the Islands and Commonwealths of the Pacific, and to the intrepid officers who preside over these various missions, we extend felicitations and high commendation. Your faithfulness under stress and trial is an inspiration to your fellow-members in all lands. May a kind and watchful Providence richly reward you and give to you and your loved ones consolation and peace.

To members of the Church everywhere we send with this Greeting our confidence, gratitude, and love. Your ready response to duty, your gratuitous contributions of time, ability, and means have given to the Church an efficiency, influence, and power to advance the work of the Lord never before achieved. May power from on High be given you to live in accordance with the teachings and principles of the restored gospel of Jesus Christ, that thereby you may hasten the coming of that blessed day when men and women in greater numbers the world over will join the Heavenly Hosts in saying: “Glory to God in the highest, and on earth peace, good will toward men.”

We wish to all of you a blessed and hallowed Christmas!


Nelson J. Frank
John A. Clark
David O. McKay

The First Presidency.

"I AM THE RESURRECTION

By

J. REUBEN CLARK, JR.

of the First Presidency

This solemn, and unequivocal testimony of Jesus the Christ, His divinity and His mission, was delivered nationwide by President Clark on the Church of the Air, from the Tabernacle, Temple Square, Salt Lake City, December 20th, 1942, through the Columbia Broadcasting system and its affiliated stations, originating with Radio Station KSL.

MARTHA, meeting Jesus coming to raise her brother Lazarus from the dead, to 'the intent that the Apostles might believe,' said:

Lord, if thou hadst been here, my brother had not died.

But I know, that even now, whatsoever thou wilt ask of God, God will give it thee. Jesus saith unto her, Thy brother shall rise again.

Martha saith unto him, I know that he shall rise again in the resurrection at the last day.

Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live:

And whosoever liveth and believeth in me shall never die. Believest thou this?

She saith unto him, Yea, Lord: I believe that thou art the Christ, the Son of God, which should come into the world. (John 11:21-27)

Thus did the Christ, the mightiest figure of all time, bear witness of Himself.

Thus did the lowly Martha bear her responsive testimony, as simple and clear and straightforward, as unequivocal and all-embracing as that of Peter, himself, when he declared, "Thou art the Christ, the Son of the living God." (Matt. 16: 16)

Thus to the humble, house-serving Martha, came this great and most glorious message of the ages. Men have lived by it, they have died for it, since Cain slew Abel. It was cast at "the beginning," at the time when, as the Lord said to Job, re-proving him for his shallow understanding, 'the foundations of the earth were laid . . . when the morning stars sang together, and all the sons of God shouted for joy.' (Job 38:4-7) And the sons of God shrouded because the glorious plan then made, laid out the way, the straight and narrow way, by treading which they might at last come to that divine destiny the Father had purposed for them when they were organized before the world was.



PRESIDENT J. REUBEN CLARK, JR.

LOOKING back across the nineteen hundred years that have gone, we marvel that of all those who walked and talked with Jesus in Galilee and Judea, so few indeed understood or believed His message. And of the countless thousands who have lived and heard His message since His time, how scant the number that have really believed and walked in His way. It has been with great multitudes, even as with the Pharisees in their hypocrisy:

This people honoureth me with their lips, but their heart is far from me. Howbeit in vain do they worship me, teaching for doctrines the commandments of men. (Mark 7:6 ff; Matt. 15:8 ff)

The multitudes flocked to Him in Palestine, not for the spiritual truths He proclaimed, nor to follow the pattern of life He declared and led. They cared little for either of these. They came to Him because He healed their sick, made whole their crippled, cast out from them their evil spirits. And yet because He cast out devils, they accused Him of being in league with Beelzebub (Matt. 12:24 ff; Mark 3:22 ff; Luke 11:14-36); when He healed on the

Sabbath day, they sought to kill Him. (John 5:16 ff)

They thronged in great mass to Him when He fed them loaves and fishes without charge, and when, hot in their wild selfishness, they sought to make this free, generous, provider their king.

But when Jesus declared, "I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever" (John 6:51), His disciples murmured and many of them thereafter walked no more with Him, for they understood Him no more than did the woman of Samaria at Jacob's well when He discoursed to her about the "well of water springing up into everlasting life" (John 4:14); He proclaiming His own mission, the Pharisees and chief priests sent officers to arrest Him (John 7:11 ff); He declaring He was the Good Shepherd, they said He had a devil (John 10:1 ff); He explaining His oneness with the Father, they sought first to stone Him and then to take Him (John 10:22 ff); He affirming that "Before Abraham was, I am," they again tried to stone Him (John 8:55 ff); He declaring His divine Sonship, and the resurrection, they sought to kill Him. (John 5:17 ff)

AT Nazareth, His friends and neighbors would have cast Him down headlong over a cliff for proclaiming a universal salvation, save that He "passing through the midst of them went His way" (Luke 4:16 ff); later, rejected again by these and by His own kinsfolk and household, His brothers and sisters (so runs the record), He declared in comment and reproof: "A prophet is not without honour, but in his own country, and among his own kin, and in his own house." (Matt. 13:54-58; Mark 6:1-6)

Finally John, he who baptized the Christ and proclaimed, "Behold the Lamb of God, which taketh away the sin of the world," (John 1:29) sent his doubting disciples, who questioned: "Art thou he that should come, or do we look for another?" (Matt. 11:3)

But the powers of evil knew Him. The Gadarene demons proclaimed Him, they knew His message and its truth as they besought Him not to cast them out into the deep, bodiless (Matt. 8:28-34; Mark 5:1-20;

AND THE LIFE"_____.

Luke 8:26-39); so knew Him the demon in the synagogue in Capernaum, (Mark 1:21-28; Luke 4:31-37) and the demons on the day of miracles when Peter's mother-in-law was healed. (Matt. 8:14-17; Mark 1:29-34; Luke 4:38-41) And Lucifer, the "son of the morning," (Isaiah 14:12) he who fell so far, to the very depths of hell, he knew Him on the Mount of Temptation and sought

arose, a glorified, resurrected being, flesh and bone and spirit reunited, making the perfect soul, the First Fruits of the Resurrection.

Resurrected, He appeared first to Mary Magdalene (Mark 16:9), then to the women, who, obedient to Christ's command (Matt. 28:9-10), went to the disciples telling them of the risen Lord, but the disciples thought the reports were but idle

10:16; 3 Nephi 15:16 ff) To these peoples, His resurrected body was likewise a veritable reality. (3 Nephi 11 ff)

EIGHTEEN hundred years later, the Father and the Christ again returned to earth, on this hemisphere, in answer to the earnest prayer of the boy Joseph Smith. Again the body of the resurrected Christ was shown to be a reality, just as real as when He appeared to Mary Magdalene and the other women, and to the Apostles, and to the five hundred, and to the group on the shores of the Sea of Tiberias.

All of these saw with their eyes and many felt with their hands the body of the resurrected Christ, and all of them heard with their ears His

TO THE HUMBLE, HOUSE-SERVING MARTHA
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His destruction. (Matt. 4:1-11; Mark 1:12-13; Luke 4:1-13).

But His being cast off by the world and by His own did not fill His cup of rejection. At the crucifixion, while the passers-by and the soldiers mocked, scoffed, and reviled Him, (Matt. 27:39-44; Mark 15:29-32; Luke 23:36-39) He hung on the cross alone, save for a thief on either side, forsaken not only by the throngs of the idle curious, but forsaken by the scores He had healed, by the multitudes He had fed, by the greedy crowds that would have made Him king; He hung, forsaken by His disciples, even by His Apostles, who had boasted they would be devoted and loyal, even to death itself, (Matt. 26:35; Mark 14:31) forsaken by all except His mother, her sister, and Mary Magdalene, and John the Beloved, (John 19:25) and some women who stood afar off. (Matt. 27:55) So crucified and hanging in His infinite, forsaken, loneliness, His spirit about to go, His mighty grief burst forth in that cry of mortal near-despair, "My God, my God, why hast thou forsaken me?" (Matt. 27:46; Mark 15:34)

So He died that by His death we and all other of God's children, born since Adam, might live.

Then at the break of the third day, the stone was rolled back from the mouth of the tomb, and the Christ

tales. (Luke 24:9-11) Then He shewed Himself to Peter (Luke 24: 34; I Cor. 15:5), and to the two disciples journeying to Emmaus (Luke 24:13-22; Mark 16:12-13), then to the Apostles, all but Thomas (Mark 16:14; Luke 24:33-49; John 20:19-23), and a week later to all the Apostles (John 20:24-29), each and all of them skeptical till they had seen and felt the resurrected body of flesh and bone. Then He appeared to the group at the Sea of Tiberias (John 21:1-14), then to James (I Cor. 15:7), and to the five hundred at one time (I Cor. 15:6), and again to the Twelve before His ascension at Bethany. (Mark 16:15-19; Luke 24:50-51; Acts 1:9-11)

To all of these the resurrected Christ was known to be as real as the mortal Christ, and they so bore witness.

After His ascension at Bethany He returned again to earth, on the Western Hemisphere, and ministered, performing mighty works, to the multitudes who awaited Him here, for these multitudes were the other sheep He had of which He had told His disciples in Jerusalem, saying He must visit them. (John

OF THE COUNTLESS THOUSANDS WHO HAVE
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voice. They knew He was a real person, a resurrected being.

Thus He passed through the full cycle of progress which God has decreed for each and every one of us,—a cycle which declares the purpose of our creation and our final destiny.

A *first epoch*, the premortal existence of an intelligence housed in a spiritual body, (Abraham 3:21 ff; D. & C. Sec. 93:29; Ether 3:15 ff; Moses 3) for, as to Christ, John declared:

In the beginning was the Word, and the Word was with God, and the Word was God.

The same was in the beginning with God.

And the Word was made flesh, and dwelt among us, (and we beheld His glory, the glory as of the only begotten of the Father,) full of grace and truth. (John 1:1-2, 14)

A *second epoch*, a mortal body housing the spiritual body, which for Christ was divinely engendered, (Luke 1:30 ff; 1 Nephi 11:18 ff; Mosiah 3:8; Alma 7:10) for the angel of the Lord told Mary of her conception, and that she should bring forth one who would be called the Son of the Highest. (Luke 1:30 ff.) A *third epoch*, a period of death for the mortal body when the spirit and body again separate and

(Continued on page 61)

THE Word of Wisdom

declares:

Yea, flesh also of beasts and of the fowls of the air, I, the Lord, have ordained for the use of man with thanksgiving; nevertheless they are to be used sparingly; and it is pleasing unto me that they should not be used, only in times of winter, or of cold, or famine. (D. & C. 89:12-13)

This is plain language, easily understood; yet many of our people are asking: What is the real meaning of the expression "meat sparingly"? How is one to tell how much meat should be eaten? This is especially perplexing today, since many organizations, until recent rationing prospects made it unpopular, were advocating the use of meat every day in the year for men, women, and children, and are stressing that meat is a source of vitamins, that pork is a source of the nerve vitamin B. The inference is that meat should be eaten freely every day in the year.

Every Church member must ask: How does this "square" with the teaching of the Word of Wisdom? Was the Prophet speaking only for his day when refrigeration was unknown, and has human knowledge advanced so much that he must be considered a "back number," nutritionally speaking?

THE ANSWER OF MODERN SCIENCE

This question shall be answered by some of the best known scientists in the field of human nutrition.



THE sound teachings in this well-documented article are timely in a day of meat rationing, but of equal importance in normal times. Science indicates that a continuing meat rationing would favor health if other sources of protein are wisely used. Again, the prophetic power of Joseph Smith is evident.

seven classes: (1) proteins, which build body tissue or repair worn-out tissue; (2) fats, or fuel foods, some of whose fatty acids are necessary for growth; (3) carbohydrates (starches and sugars), also fuel foods, which help to digest fat and also act as a source of muscular energy; (4) roughage or indigestible material in foods, which is necessary to promote intestinal health; (5) mineral salts, which are of primary

Meat AS

cell in the body.¹ All of the different classes of food in the right proportion are necessary for health.

THE PROTEIN REQUIREMENT

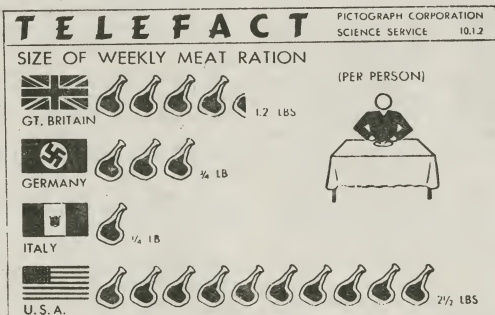
The present query concerns the need of protein in the daily diet. Protein is of vital importance, since no animal can live without it. It forms part of every cell in the body and must be supplied by the food for growth and repair. It is extremely important for the child who is in the growing period; and hardly less so for the adult as replacement of worn-out tissue. The name *protein* is taken from the Greek and means "to take first place" and has been in common usage since 1828.²

Egg white is almost pure protein; lean meat is another source. Other rich sources are milk, cheese, peas, beans (especially soy beans), lentils, and certain nuts. Most foods contain some protein—indeed, practically no common food, except sugar and fat, is without protein in some form. Animal food is necessarily rich in it, since the animals have built the protein into their tissues from their food.

Some of these proteins, because of their chemical structure, are more easily utilized by the body and are known as "complete proteins." Others, which do not fit so well into the chemical pattern of body cells are called "incomplete" or are said to have a low biological value. Yet they all have distinct values as food.³

In general it may be stated that animal proteins have the highest biological value; but in this class must be put eggs, milk, cheese, and their combinations, which are called animal-derivatives. These do not have some of the disadvantages of flesh proteins.

It must be understood also, that proteins have the power to supplement each other. Thus if meat protein is rated as 100, for flesh-forming purposes, wheat protein would be 39, and gelatin 0. Yet wheat and gelatin together would rate as 50. This is true with other combinations of proteins. Hence while some first



It is true that investigations in this field of knowledge are in progress all over the world and newer angles are being frequently discovered. Yet the fundamentals of human physiology are fairly constant and well known.

FOOD CLASSES

Foods are generally divided into

importance and are necessary for the bony framework of the body as for its entire physiological well-being; (6) vitamins or chemical entities, which are organic substances present in fresh, unrefined food, minute in amount, yet indispensable to health; and (7) water, which though usually not classed as a food, is necessary for the well-being of every

¹Mottram, V. H., (professor of physiology, University of London) *Food and the Family*, p. 56.

²Chaney and Ahlborn, *Nutrition* (1924) p. 86.

³Mottram, *Food and the Family*, pp. 56 to 67. See also E. V. McCollum (professor of biochemistry, School of Hygiene and Public Health, Johns Hopkins University), *Food, Nutrition and Health* (1934), pp. 11-14. See also Chaney and Ahlborn, *Nutrition*, pp. 85-105. Also R. See, *Feeding the Family* (1940), pp. 118-125.

HUMAN FOOD

By LEAH D. WIDTSOE

class protein is necessary in the diet, yet it is not necessary to exclude those of less biological value. The latter class may be as essential as the first—their combination is certainly required for full nutrition.

In simple terms, it is necessary to have some animal protein and some vegetable protein in the daily food. One must always remember that the proteins of the animal derivatives—eggs, milk, cheese—are of practically the same value physiologically as the meat proteins. In some ways they may even be superior. Dr. McCollum states that whole eggs, which represent a mixture of proteins, have a higher value in nutrition than any other protein known.⁴



Dr. Mary Swartz Rose, late professor of nutrition in Teachers College, Columbia University, New York, makes the statement in her invaluable book *Feeding the Family*:

Milk and eggs are not only adequate substitutes for meat, but they carry in addition a rich supply of ash constituents and vitamins which will have to be added to the meat ration to make it equally valuable with either of the other two. The housewife who provides a somewhat varied diet, ample in fuel value, including milk and eggs, need not feel that she is depriving her family of any essential if she furnishes a very small amount of meat or none at all.⁵

She states further that if meat is eaten, it should be taken in moderation.

HOW MUCH PROTEIN?

Since all nutritionists agree that an ample supply of protein is necessary for bodily well-being, the question naturally arises: What is an ample supply? Here nutritionists do not agree.

Dr. Russell H. Chittenden of Yale University, the founder of the first laboratory of physiological chemistry in America,⁶ after long and pains-

taking human experiments claimed that greater freedom from aches and pains, a greater endurance under stress and strain, and a greater degree of health and well-being results when the daily intake of protein is around 60 grams on the dry basis. (28.35 grams = one ounce) He is convinced that the American people eat far too much protein. What should be emphasized is that with a low intake of protein all the rest of the diet must be first class as regards all the other factors of nutrition, including ample mineral and vitamin content.

Some nutritionists, notably Dr. Martin Hindhede of Denmark, after a lifetime of human experimentation, claim that if the diet is otherwise satisfactory a daily protein intake of 50 grams or less is entirely adequate. With this estimate Dr. Walter H. Eddy agrees.⁷

Others, including Dr. Henry C. Sherman, professor of chemistry at Columbia University, claim that from 45 to 70 grams, with the lower figure as the average, is an adequate adult protein intake, provided the rest of the diet is satisfactory.⁸

Chaney and Ahlborn state that one gram of protein for each kilogram (about two pounds) of body weight is an ample allowance. Thus a 150-pound adult needs from 45 to 70 grams (about 2½ ounces) of protein per day.⁹

Dr. E. V. McCollum, on the other hand, claims that the daily adult requirement for protein is about 110 to 120 grams¹⁰ for normal average consumption. He states: "It is generally accepted by physiologists that it is safer to allow between three and four ounces of protein, per day, per man, when it is provided by a mixture of vegetable and animal foods."¹¹ This seems to be the upper limit for protein.

Many nutritionists claim that the daily adult need is somewhere between these two amounts. Notable among these is Dr. V. H. Mottram of London University, who says that it is wise in keeping all factors of nutrition in mind to see that the pro-

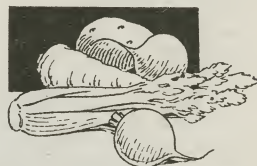
tein intake for the average adult is not more than 100 grams per day.¹²

HOW MUCH MEAT PER DAY?

A very pertinent question must now be answered. Should that 100 grams of protein be all animal protein or meat, or may some of it be vegetable protein; and should the animal protein be from the flesh of the animals or may some of it be from the animal derivatives—eggs, milk, cheese? Dr. Mottram answers it thus:

Such is the general consensus of researchers on dietetics: out of the 100 grams protein to be taken per day, 30 should be A1 (i.e., animal) proteins, while the rest may be lower grade (i.e., vegetable) proteins.¹³

Translated into ounces this may be estimated that the average adult requires between two to four ounces of protein per day divided between animal and vegetable sources, or as Mottram states, one-third of the three or four ounces should be animal protein and two-thirds vegetable protein. Many nutritionists go further and say that the one-third of the day's animal protein ration may better come from the animal derivatives—eggs, milk, cheese—rather than from meat or animal flesh. Dr. McCollum assures us that the proteins of milk and eggs are of very high nutritive value and may be absorbed into the blood and body pro-



teins with relatively little waste. Indeed he states, "Meat proteins are of somewhat lower value."¹⁴

Another way of stating the amount of needed protein for growth in the child and for health, long life, and vigor throughout life for the adult has been given by Dr. Jean Bogert, a former instructor in medicine at the University of Chicago and at Yale. As the optimum allowance of protein she gives the following:

(Continued on page 54)

⁴McCollum, *The Newer Knowledge of Nutrition* (1939), p. 120.

⁵Rose, *Feeding the Family* (1940), p. 122.

⁶Chittenden, *Physiological Economy in Nutrition*, p. 51; see also Chaney and Ahlborn, *Nutrition*, p. 91.

⁷Eddy, *Nutrition*, p. 55.

⁸Sherman, *Food and Health* (1941), pp. 74, 75.

⁹Chaney and Ahlborn, *Nutrition*, p. 105.

¹⁰McCollum, *Newer Knowledge of Nutrition* (1939), p. 133, 134.

¹¹McCollum, *Food, Nutrition and Health* (1934), p. 12.

¹²Mottram, *Food and the Family*, p. 130.

¹³McCollum, *Food, Nutrition and Health* (1934), p. 13.

The MORMON INCENTIVE

Has cooperation taught the Mormons a wisdom that other groups can borrow?

By BONARO W. OVERSTREET



"WHAT have your people, the Mormons, learned from their long experience in cooperation that can now be borrowed by other groups?" That was the question put to Dr. Wesley P. Lloyd, Dean of Men at Brigham Young University, by the visitor from New York. Dr. Lloyd was selected for questioning because his understanding of the Mormon Church was proved by his work as ward bishop and his competence to speak of the wider American scene by his doctorate studies at the University of Chicago.

Not being given to briskly oversimplified answers, Dr. Lloyd pondered the problem put to him. "Well," he said, at last, "our social experiments, of course, are rooted in our religion. They are closely tied up with both our theology and the organized structure of the Church." Then he added modestly, "I don't think I've ever tried to weigh them except in relation to these."

"But even if religion started things, wouldn't many of the results of your communal efforts be basically psychological—so that they'd apply to any group?"

"You mean that our people would have learned, by now, a good deal about methods that work and methods that don't work in a world where people have to live in society? Yes, if you put it that way, I think we can honestly claim to know more than a little about the wants and behaviors of average people."

At this point Dr. Lloyd tilted back

his desk chair, looked out of the office window, and again pondered. Apparently one thought led to another. For with a puzzled shake of his head, he in turn put a question: "But isn't the problem of incentive still the one that has to be tackled first? Methods of cooperation don't mean anything to people who see no reason to cooperate. Even if we Mormons have accumulated a certain store of practical wisdom about methods—wisdom anyone could borrow—how are you going to get people to give those methods a trial?"

"Now you're putting a question to me! But I'll turn it back to you: How did the Mormons get people to give them a trial?"

"I'd say again that we had the religious motive to start with."

"But—I hate to seem stubborn about this—the term 'religious motive' is pretty vague. Obviously, not every religion has brought people together and held them together. Are there certain essentials a faith must have if it is to promote communal living?"

"Hm-m-m. I think perhaps there are. Mormonism has always emphasized the fatherhood of God and the brotherhood of man."

"But how does that make it differ from any other form of Christianity?"

"Only, I suppose, to the extent

that we've really meant it when we've talked of fatherhood and brotherhood. To Mormons, that is, the family relationship is absolutely basic—it links people to God before they are born, and to God and one another on earth and through all eternity. The human linkages that are divinely planned can never be broken except by a wilful failure to acknowledge them and to take on the responsibilities that go with them. And a family is made up, you see, of far more members than just the handful that happen, at a given time, to live under a given roof. The whole human race is included in it."

"So that the religious family and biological family are the same?"

He nodded. "There's certainly no conflict between science and our religion on that count."

"But the knowledge of our common biological origin has never served to make us any more amiable toward one another."

Dr. Lloyd became suddenly serious. "That's because the knowledge has carried no moral charge. When Mormons talk of family they are talking of a morally responsible relationship—for they always have God as a member. What this means is that people of the large human family are persuaded to regard one another with something of the same affection and helpfulness that normally mark the small human family—the parents and children under one roof. Of course, it's the ideal, you understand, I'm talking about here, and we've never done more than approximate it in practice. Still, you can see what I mean by the religious incentive."

"Yes, I see. It does make brotherhood come alive. But I wonder whether you really mean that just the pronouncement of that faith—which, after all, had been declared before—proved a sufficient motive to start the Mormons on the road toward a communal society?"

Dr. Lloyd smiled. "I was afraid you wouldn't let me off so easily. No—the history of Mormonism isn't so

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The MORMON STORY...

a tale still to be told

DR. HARRY A. OVERSTREET was guest professor at Brigham Young University summer school in 1942. To the Writer's Roundup, he and his wife, Bonaro W. Overstreet, made valuable contributions. Dr. Overstreet gave an address to the group titled "The Writer's Function in these Troubled Times," the last part of which we asked permission to print in the *Era* because of the stimulus it offers, not only to writers, but also to all Latter-day Saints.

Mrs. Overstreet's article was written in a class which she attended at B. Y. U. summer session and should likewise prove challenging to thoughtful Latter-day Saints.

"Mormonism has a past that may yet be a guide to our American future"

By HARRY A. OVERSTREET

It seems to me that whoever writes about the Mormons,¹ in his studying people and in his making them come alive through cunningly chosen words, has both an opportunity, and, at this time particularly, a special obligation. The winning of the war, as we keep telling ourselves, must mean the creation of a less irrational world than that in which we have lived. It will require *individuals* to build this world—men and women who have the stuff it takes to put aside the stupid pettinesses and self-contradictions of our traditional life and work wisely for a reasonable and generous order of existence. Where do we find such individuals? Do you know of any? Have you seen them, lived with them, talked with them? If so, tell us about them! Both for the heartening of ourselves and for the lifting of ourselves up to their standards, we need to know that such people exist and what they are like. I don't mean plaster saints; I don't mean the mock heroes of the thrillers. I mean men and women who live with the quiet zeal of cooperation; who have the strength to say "No" to the exploiter, to the race-hater, to the stand-patter—to all the enemies of our decent generosity; men and women who have the seeing eyes that can locate our authentic future. You surely must have individuals like that out here. You come of a stock of high-souled, brave men and women. It is unlikely that the stock has died out. Today there is the call to the brave and high of

spirit—the call not to let life be the stupid and irrational and self-defeating thing it has so largely become.

A hundred years have made a vast amount of difference; and the conviction that comes to us today—out of bombs and tanks and Hitlers and Quislings and Lavals and the bitternesses between classes and races—is the conviction that the old society of self-interest and pitiless competition is done for. . . . Again, are there individuals now in your midst who have the stuff in them to do this new kind of building? If writers of the Mormon story can find them and describe them to us—not sentimentalized, romanticized, Pollyanaized; not made into little tin gods or supermen; but with all the difficult courage of their fallibility; with the warts and wrinkles of their personalities showing, they will do for American manhood and womanhood and for the American future what sorely needs to be done.

This is realism I am calling for; only it happens to be a realism about the tough idealisms in us. This does not mean that we must cease the fine effort to be honest about the uglinesses that exist. It merely means that we writers need at this particular time to go hunting for the individuals among us who have the creative and heroic qualities needed for the tough problems ahead of us. . . .

Mormonism has passed through an heroic period of crusading. Giants once walked in this land. Giant things were done. As in all such periods, the inward eye was turned outward. There was little time for self-assessment; little time for doubts and questions about one's own outlooks and values; little time for the confronting of oneself with cool objectivity that is necessary if life is to go wisely forward. As Socrates expressed it: "An unexamined life is not worth the living."

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¹Mr. Overstreet's phrase here and throughout the original lecture was "the Utah writer." Actually, what he says can be addressed to all writers about the Mormons—whether in Utah or out, whether Mormon or non-Mormon. With his permission "the Utah writer" becomes "the writer of the Mormon story." (Ed.)

Too many are misled by

FOOL'S GOLD

SHE was glad that they were just a little late. It was easier to enter unnoticed with the congregation standing, singing. She followed her mother to a row of seats and stood waiting while people moved down all along the line to make room for them. When the singing ended she sat between her mother and father and hated herself for feeling self-conscious.

It was hard to come back after seven years. Hard, but fun too, because she had the inner satisfaction of seven years of accomplishment. She had succeeded beyond her wildest hopes. She knew she would be pointed out by the old townspeople—"There's Vaudis Lee—Jason Lee's youngest daughter—She's going to Washington. Senator Reefer's private secretary."

She felt a warmth of mental confusion as she sensed nudges and whisperings along the row that had shifted to make room for her. Already people were beginning to glance surreptitiously at her. Let them; she was proud of what they should see. She felt chic, from the toes of her slippers to the veil that draped her hat and fell to the back over deep copper curls.

Behind the pulpit stood Brother Dick, her old Sunday School teacher. She smiled; he smiled and nodded in recognition. She felt a warm glow, a feeling of belonging again.

She saw few others she recognized. The woman two rows ahead looked vaguely familiar. She held a baby, and beside her sat a curly-headed little boy. The woman's head turned slightly. It was Mildred Vance—now Mildred Wheeler. She and Bert had been married before Vaudis left. She appraised her old friend with interest. The coat she was wearing, with its loose dark fur, reminded Vaudis of the coats she too had always bought with her potato-picking money—when a few dollars had to go a long way. Vaudis shook herself mentally. Had she become a snob? Mildred's coat was all right. She looked fine. "Her turban is certainly wound with a neck. I'll have to get her to show me how she does it."

When the classes had separated and the smaller groups gone to their rooms in the basement, Brother Dick came back and shook her hand.



HE WAS NOT LAUGHING NOW. HIS FACE TOLD PLAINLY THE PENT-UP HURT OF SEVEN YEARS.

"Our kindergarten teacher is absent. Would you like your old job back for a day?"

Panic seized her. She had hardly seen a child for seven years; what could she tell them?

"Oh—I'd rather not."

"You were a pretty good teacher once," he reminded.

"Thanks, but honestly, I—"

He smiled, turned to Mildred, and spoke a few words. She rose, and leading one child, carrying another, she followed him.

Shame filled Vaudis. She could help Mildred. She started to rise. Before her stood Carl Vance; in his eyes was something of scorn. For a fleeting second her own eyes dropped, then, "Oh, hello, Carl," she managed.

"Hello," he answered, "I heard you were back. We are honored to have you here." The tone of his voice stung.

WHEN the meeting was over she retreated to her small green coupe outside the chapel to

avoid the eyes inside. The warmth of late autumn sunshine, the blue smoky haze over the valley, and yellowed falling leaves did little to quiet the turmoil within.

All through the class she had listened to Carl's voice deep and vibrant conducting the lesson of the adult group. She had marveled at his ability to stimulate the discussion, but always underneath she seemed to hear in a faintly sneering tone—"We are honored."

She waited in the coupe for her father and mother. And Carl came to wait in the car next. Her mind was flooded with memories. Seven years ago they had not waited in separate cars.

She was acutely conscious of his presence, but sat dumbly wondering what there could be left in this world for them to talk about—only the weather!

"It's a beautiful day."

"Yes," he affirmed; and the weather subject was exhausted.

"Mildred looks fine, doesn't she? Where do she and Bert live?"

"They are buying the old Larson place, just below your father's. Mildred has not been well. She works too hard." Again his tone was a reprimand.

"You're married, of course?" The question was merely conversation. Of course he was married . . . he had said . . .

He shook his head. "No. I guess I've always kept you on the pedestal I built for you in high school. Even after the things you said before you left, I kept believing in you. I felt sure you would come back. I see now you really meant them all." His frankness was not new to her, but this bitterness was. His tone told plainly the pent-up hurt of seven years. "Today you couldn't even condescend to take care of a dozen children for half an hour. Your time, I suppose, is too important for such trifles. I suppose we are just to feast our eyes on the sight of you."

Vaudis did not have red hair for

By
MARY
LYON
CROFTS

nothing. Her temper, too, flamed at times, and her eyes flashed.

"You had no right to suppose that I would come back! It's not my fault if you've spent the best years of your life dreaming of a girl you only imagined."

She turned her head away and was ashamed. She was acting like a school girl. He used to laugh at her tantrums. He was not laughing now. From the corner of her eye, she could see his face, scarlet beneath its weathered brown. He bent forward and turned the keys. The motor began to hum, and without a glance he backed away.

Tears of rage stung her eyes. Rage at him, rage at herself. Why hadn't he married? Why was he here now to disturb her, to disrupt her complacency?

FOR two weeks the autumn weather was ideal. The harvesting was in full swing. Every morning Vaudis' father left the house early to pull beets for the topping crew, and every morning she rose to breakfast with her parents.

"It's fun," she said in the dim light of dawn, and they gloried in her interest of their daily tasks. She washed the cream separator and the dishes; she scrubbed floors and helped her mother.

Thus she spent the days of her visit. Once she went to a movie. But mostly she avoided public places and her old friends. Perhaps they all shared Carl's opinion of her. She could almost feel the whisperings, "—Carl Vance's old girl. Everyone thought once they would be married. She's not spoken half a dozen words to him since she came back." It was an ordeal now to go to Sunday School, and she counted the days until she would be away again.

Thursday, Friday, Saturday—Sunday she would leave. She had repacked the clothes she would not be needing again. She oiled her typewriter and typed half a dozen "sugarless" recipes for her mother's recipe file. Then she walked over to her brother Ed's place.

Ed's team was hitched to the beet



SHE TURNED HER HEAD AWAY AND WAS ASHAMED. SHE WAS ACTING LIKE A SCHOOL GIRL.

rack in the yard. He and Helen were talking excitedly in the kitchen.

"It's a party, sis," Ed informed her. "We've not had one since harvesting began, but everyone is nearly through now and the crowd is getting together at Jerry's. Will you come?"

Vaudis' face lighted eagerly. "Could I? But perhaps I'd better not."

"Of course she'll come," from Helen. "Jerry told us to bring her!" Helen turned to Vaudis. "All the old crowd will be there—and a lot of new ones. Everyone who plays an instrument will bring it. Ed takes his trombone. I even file away on the fiddle some."

Vaudis smiled. They were still kids. When had she been so excited about a party? Yet she admitted the prospect was interesting. She might see Carl again. Maybe they could talk. All the old friends she had hoped to see would be there, too. She would show them that she was not "high-hat."

She brushed her hair briskly, up at the sides, the curls glistening. She

opened her largest suitcase and found the deep green dress, zippered in the back. She turned before the mirror and was pleased.

AT Jerry's every room was lighted. Coats were piled high on the beds, sleeping babies lay in the back bedrooms. Everywhere was noise and happy confusion. All the sheet music in town had been assembled; instruments blared with varying degrees of proficiency. Vaudis found herself at the piano, and she hammered the keys with alacrity. Carl stood behind her with his clarinet. She did not know the two men playing saxophones. Someone had even brought a set of drums!

Across the room sat a girl Vaudis had never seen before. She was pretty in a plain sort of way. Her hair was dark—almost black, and her eyes followed Carl.

Susan Davenport was her name, Helen had said. And she lived with her father down near the river. Later, Vaudis discovered the girl had a beautiful soprano voice but was too shy to sing without a great deal of persuasion.

Later she tried not to see Carl and Susan sitting together with their huge dishes of ice cream. She had hoped to be sitting there beside Carl eating ice cream.

The girl laughed quietly at something Carl had said. Vaudis turned back to the piano, and began playing softly. Mildred came over and sat on the bench beside her.

"Will you come to supper tomorrow, Vaud?"

"Why, of course, I'd love to." Vaudis turned to look at her old friend.

"I meant to ask you before, but I guess I'm just too lazy." Mildred smiled. She looked tired.

"I'll come if you won't go to a lot of fuss and bother." Vaudis amended her acceptance.

"I won't, just old-fashioned supper."

"Thanks, I'd like to come early and help."

Mildred squeezed her arm. "You're just as sweet as you always were. I don't believe you've changed a bit."

Vaudis' fingers rippled the keys of the piano. The melody was *Memories*. Someone began to sing, others joined in. Vaudis sang too, and from across the room she could hear Carl's clear rich tenor. Then she drifted into an old favorite of his, *Apple Blossom Time*. Presently she realized they two were singing

(Continued on page 52)

SAM BRANNAN *and*

PART IV

NEW HOPE, the Mormon settlement so auspiciously begun, had dismally failed. The problem posed itself hopelessly before Samuel Brannan. If twenty brethren, as pioneers and charter members of a commonwealth, could not submerge petty differences and labor with a will, how could they ever hope to create a city of the Saints on the west coast of North America?

Throughout that long winter of 1846-47, Brannan had watched with alarm the steady disintegration of the project in Yerba Buena. Excommunications had failed to steady the hands of the faithful ones, and had brought only distrust and sullen rebellion. Conscious of his blunder, Samuel frantically had written President Young for counsel. Never an eastbound whaler or hide-laden merchantman departed San Francisco Bay without a letter to the leader of Israel. In return, only silence had greeted Samuel's efforts. *Would the eastern Saints arrive? Where was Brigham Young?*

Samuel was aware that both he and his California Saints had failed. True, their industry as citizens had brought new life and a new name to Yerba Buena. But hill-clinging, fog-ridden San Francisco (the name now chosen to identify the town with the great bay against which it lay) would never do for the center stake of Latter-day Zion, especially with most the ranks of Israel composed of land-loving, soil-nurtured husbandmen. New Hope had been the glowing answer. New Hope had failed.¹

When Samuel Brannan readied the launch *Comet* for the upriver trip to the colony, he prepared for a longer journey as well. Aboard were saddle horses and pack mules. Included in the stores were sixteen issues of the *California Star*. He planned, after unsnarling New Hope's tangle, to cross North Amer-

ica if needs be to lay his problems before Brigham Young.

He arrived at New Hope early in April, and found there his worst fears confirmed. William Stout had usurped the first completed farm and dwelling, and ousted the brethren. In return, the brethren were staging a sit-down strike in protest against such high-handed tactics of their presiding elder.

"Now, boys," Stout had declared (according to the *San Jose Pioneer*), "we have got through putting in our crop, and have got it fenced in. Now, go to work, each of you. Select a good farm of 160 acres, and make out your boundaries. . . . By the time the crop is ready to harvest, you will have your own houses and farms. But I select this place, and this house. This farm is mine."²

It is rumored that Samuel Brannan personally and characteristically settled the issue with a well-placed toe of his boot. And henceforth William Stout was lost to the Church.

Restoration of harmony at New Hope was no simple matter. The men were apathetic toward the project, and spiritually lukewarm. They were weary from their isolation in the wilderness, and homesick for

ing it the sole property of the Twelve, and subject to that Council's use and disposal upon their California arrival. Tactfully he went about healing the wounds which jealousy, petty strife, and loneliness had inflicted upon the hearts of the brethren of New Hope. He reminded them of their duties under the covenant, and upon disclosure of the fact he was on his way to meet President Young and the vanguard, to pilot the Saints over the high Sierras to New Hope, they willingly turned back to their labors in anticipation of that great day.

THIS task accomplished, Samuel rode northward to Sutter's Fort. When he arrived, it was to find the place agog with excitement over the final rescue of the dying survivors of the ill-fated Donner party. Those pathetic, skeleton-like figures his eyes now beheld gnawed his heart with pity. A year ago these people had been healthy Americans—filled with hopeful prospects of their new homes-to-be in California. Half the Donner party had perished in the Sierra's snow.

CUSTOM HOUSE, SAN FRANCISCO, 1846. THE "OLD ADOBE" WHICH HOUSED A NUMBER OF MORMON PILGRIMS FROM THE "BROOKLYN." Courtesy, California State Library.



their families, who were still at the bay. Then, too, they sensed injustice in the fact that Brannan was enjoying San Francisco's comforts and luxuries while they labored in sweat and solitude, with the hazards of wild beasts and savages. The first farm, which had proved a source of so much contention, Brannan lifted from their covetous circle by declar-

And Samuel Brannan had something more than a personal interest in the Donner survivors, for all might have perished had it not been for the generosity of San Francisco and his own energetic efforts in their behalf. As early as January had come reports to San Francisco of the desperate plight of the Donners. On January 16, 1847, Brannan had published in his *California Star*:

¹Samuel Brannan, until his meeting with Brigham Young in Salt Lake Valley, seemed to persist in the belief that President Young would lead the Church to the Pacific coast. His public utterances and his letters are most emphatic in bearing out this conviction. In a letter to President Young (*Journal History*, Jan. 12, 1846), he states regarding a deceptive move at the time of the *Brooklyn's* clearance from New York harbor: "I declare to all that you are not going to California, but Oregon, and that my information is official." Another letter (*Journal History*, Jan. 26, 1846), he declares: "I shall select the most suitable spot on the Bay of San Francisco for the location of a commercial city." See also letter of Jan. 1, 1847, where he renders some timely advice to prospective California colonizers. President Young's own silence regarding the matter of proceeding to the coast is ample proof that Brannan was in error.

²*San Jose Pioneer*, June 23, 1877

the MORMONS in Early California



SAM BRANNAN

EMIGRANTS ON THE MOUNTAINS

It is probably not generally known to the people that there is now in the California mountains, in a most distressing situation, a party of emigrants from the United States, who were prevented from crossing the mountains by an early, heavy fall of snow. . . . Capt. Sutter, as soon as he ascertained their situation, sent five mules loaded with provisions for them, but they found the mountains impassable in consequence of the snow. We hope that our citizens will do something for the relief of these unfortunate people.¹

Most of "the citizens" of San Francisco at that time were Latter-day Saints. With characteristic benevolence, they, with the Spanish families and the military garrison, had responded nobly to Brannan's plea. A mass meeting had followed. Fifteen hundred dollars was subscribed. On February 13, 1847, a rescue party of twenty men departed San Francisco with desperately needed provisions and clothing for the snowbound Donners. After several futile attempts they eventually succeeded in reaching the stranded

By PAUL BAILEY

emigrants, and were instrumental in saving the greater number of those yet alive.

Now, at Sutter's, Samuel could look upon that tragedy's gaunt survivors with more than ordinary concern. To his, and his brethren's, unselfish acts, many of these pitiful creatures owed their very lives.

But it was April, and a yet greater task lay before him. No precious time must be wasted at Sutter's. Through fortunate circumstances he'd struck up an acquaintance with a lean and active young man by the name of Charles Smith. Charles once had lived in Nauvoo, and had joined the Church. More important, he was an experienced plains scout. Charles knew every treacherous mile of the journey. The two men now proceeded to lay plans for a crossing of the winter-bound Sierras—before thaw—and by a daring frontal attack.

Snowfall in the California Sierra Nevadas reaches incredible depths. The Donner affair offered ample credence to a Sierran winter's deadly peril. It would be early summer before those steep canyons would be free of mountain winter and fit to be negotiated with any degree of safety. With reckless disregard for every calamitous factor, Samuel Brannan and Charles Smith made ready to cross the mountains in early April. If frosts proved right—if fortune favored them—they could cross over the snow. If the frost-crust failed them, their fate would be as tragic as the Donner's.

Another young man, whom history has left unnamed, joined the two adventurers. And on April 26, 1847, against the sober advice of Captain Sutter and experienced mountaineers, the three men swung through the big gates of the fort and headed toward the east. Their outfit consisted of eleven head of horses and mules, provisions, emergency equipment, and the precious sixteen issues of the *California Star*, which Brannan intended for the eyes of Brigham Young.

They made the forty-mile crossing of Truckee Pass in the astonishing time of one day and two hours—over the same snows that only that year had trapped the Donners. Of his amazing journey in search of the Saints, Samuel Brannan tells us:

We traveled on foot and drove our animals before us, the snow from twenty to one hundred feet deep. When we arrived though, not one of us could stand on our feet. The people of California told us we could not cross under two months, there being more snow on the mountains than had ever been known before; but God knows best, and was kind enough to prepare the way before us.²

He mentions their passing the shacks and cabins of the Donner party, and "the heartrending pictures" of the unburied dead. On the trail, shortly before arrival at this scene of horror, the three young men encountered the last member of the party to leave the mountains—a German by the name of Lewis Keseberg.³ Survivors at Sutter's had told awful tales of Keseberg's thievery, his subsistence on human flesh, and his alleged murders of the Donner women and children. Rescue parties bluntly had refused him help and had abandoned him to search his own way out of the mountains.

The eastbound trio of adventurers shared food with Keseberg, but were unable to render him assistance by a back-track down the trail. Eventually Keseberg crawled into Sutter's Fort—as abject and pitiable a creature as man's eyes could witness. For his sake it is only fair to acknowledge those alleged crimes were never legally proved. But in California he lived a rejected outcast to the day of his death. It is strange that of all people, only Samuel Brannan ever reached out a hand in mercy to this ill-starred soul. Years later, when Brannan had become wealthy, he established a brandy distillery at Calistoga. Lewis Keseberg was an expert distiller; so, ignoring the unwholesome aura which even then haunted the man's presence, and rec-

(Continued on page 38)

¹*Journal History*, April 26, 1847

²*Ibid.*

³Jenson, *Historical Record*, IX, No. 4, p. 65. For identification of the "German" as Lewis Keseberg, see McGlashan, *History of the Donner Party*.

¹*California Star*, Jan. 16, 1847, McGlashan, *History of the Donner Party*

A Substitute FOR GAS

By OLIVE W. BURT

MICHAEL O'LEARY maneuvered Suki into the driveway of Audrey's yard and honked three times. He didn't expect Audrey to come out; this was just his signal for her to put the finishing touches on her prettying up. He unwound his long legs from beneath the wheel, climbed over the door and leaped to the ground. Then, before he went up the walk he turned and patted the fender gently.

"Good girl!" he muttered.

Suki was his model T Ford, a dilapidated and disreputable looking affair, but he loved her. Only a few of the fellows had their own cars, and this gave them a particular prestige in the gang. Those who had to depend on their father's generosity never knew when or where they could go. But Mike and his fellow car owners could always fill up their buggies and step out of an evening.

Could until now, Mike thought ruefully. He wondered how he could break the news to Audrey.

Mrs. Hansen answered her ring and invited him into the living room. "Audrey'll be down in a moment," she said, excusing herself.

Mike looked about the comfortable room. He had spent a good deal of time there, waiting for Audrey, but he hadn't thought much about it before. Tonight he found himself wondering about Audrey's home. What was it like really? What were her folks like really?

Mr. Hansen came in with his paper. "Audrey keeping you waiting again?" he asked, and at Mike's sour look he laughed. "You'll get used to it in time," he said.

"It's not that," Mike explained sorrowfully. "It's just that I've got bad news for Audrey, so I don't care whether she hurries tonight or not."

"Bad news!" Mr. Hansen

"I'VE BEEN TAKING
DOWN ALL YOUR
IDEAS, KIDS . . ."

NELSON
WHITE

grinned. "You're not flunking your classes so you have to give up some of this night life, I hope? Audrey couldn't stand that, I'm afraid. I often wonder how you kids keep it up."

But before Mike could explain, Audrey came dancing down the stairs, her yellow curls flying from beneath a bright red bow.

"Ready, Mike!" she called, pecked her father's cheek, and dashed to the door.

"Where you off to tonight?" Mr. Hansen asked, as Mike rose slowly to follow Audrey.

"Oh, just out to the Old Barn for a dance session," explained Mike. He felt very much a man of the world talking to Audrey's father this way.

They climbed into Suki, and Mike backed slowly out of the driveway.

"I asked the crowd to meet us on the corner by Sampson's," he explained.

"Whatever for?" asked Audrey. "Why don't you go get them as usual?" She couldn't understand Mike's gloomy look. But he merely shook his head mournfully. "Saves time," he said.

MIKE drove very slowly. Suki had never been able to go really fast, but the way Mike usually drove you got the impression it was going fast. But tonight, Aud-

rey noticed, he handled the old car very gently. He turned carefully aside for every rock and bump; he turned corners as if the street were covered with ice. Audrey couldn't understand Mike tonight.

On the corner they picked up the rest of the gang that generally rode with them, and conversation in the old buggy improved. But the slow and careful driving continued. It took them ages to get to the Old Barn.

There was a hectic quality about that evening that Audrey couldn't explain. Some of the boys were glum, but others seemed their usual gay selves. Sam, the proprietor of the place, was one of the gloomy ones. He came to their booth, a mournful smile on his face.

"Guess I'll be going bankrupt," he said, looking down at Mike.

"Yeah?" Mike answered without enthusiasm. "Well, you can get a job at the arms plant."

"What does he mean?" Audrey asked. "It's just the beginning of the season. He ought to make lots of money this year. Most of the fellows have jobs, part time at least. I should think he'd be happy!"

Mike looked at her sadly. "Don't you read the papers, kid?" he asked.

Audrey bobbed her yellow curls up and down.

"Uh-huh!" she said brightly, "the funnies."



Mike looked at her. She was surely pretty with her big blue eyes and her skin as pink and white as a doll's. What did it matter if she didn't read the papers. He could tell her what was in them.

"You haven't heard about gas rationing?" he asked.

"Oh, yeah! That!" Audrey dismissed it with a shrug. "That's back east. It doesn't matter to us."

"Sez you!" Mike sounded really bitter and Audrey looked at him curiously.

"It's here, too," he went on. "I don't know whether I can even get any gas for Suki. Anyway I shouldn't. I shouldn't go riding around in her just for fun when every bit of rubber is needed for the war. Guess I'll turn her in for scrap."

"Oh, Mike! You can't! What'll we do all winter?"

Just then Carol and Jim, Lucy and Fred came by and stopped.

"Who's dead?" Lucy asked, noting the glum expression on their faces.

"Mike was just telling us we can't have any more gas. That means—" Audrey began, but Fred interrupted, "No more joy rides; no coming out to the Old Barn to dance; no rushing over to Centertown for the Friday night basketball games; no—"

"Oh, cut it, Fred!" Mike commanded. Audrey sipped her chocolate soda with long, thoughtful draws.

"It's going to be a dull winter," moaned Carol. "And it's starting right now. Jim says we can't come out here even next Friday!"

Audrey shoved back her glass with a determined air.

"Well, I'm not going to take it lying down!" she said, her stubborn little chin stuck out.

"Oh, no?" scoffed Fred. "Well just what are you going to do about it?" "I don't know yet, but I'll think of something."

They were all bad tempered, because they were sure the end of their pleasant world had come.

"Maybe she can invent a substitute for gas!" sneered Fred.

"Well I don't know," Audrey drawled coolly. "Maybe I can. I'll tell you, though, if we can't come out to the Barn next Friday why don't you all come to my place? You can walk, jump rope or roller skate, or even, if you're plutocrats, ride a bike. But we can have our regular Friday session there, and then maybe we can figure up a way to live through all the Fridays that loom ahead."

They danced after that, determined to make the most of this last Friday night at the Old Barn. But there was an undercurrent of sadness, and the crowd broke up rather early, considering their usual habit.

On the way home Mike tried to justify himself.

"I wouldn't feel right, kid," he explained glumly, "even if I could get gas, driving a car. Why, I'd be in the fight, myself, if I'd been born a couple of years sooner. It seems like I'm sort of a slacker to be riding around on rubber when the fellows that are fighting need it."

Audrey squeezed his arm. "I'm glad you feel like that, Mike," she whispered. "I think you're swell!"

After all, Mike thought, that was all that mattered.

WHEN the crowd assembled the next Friday evening they found the radio plugged into an extension cord carried through the living room window to the long side porch, where chairs and cushions had been scattered to supplement the glider. In a hastily rigged up fireplace flames were leaping.

"This isn't very swell," Audrey explained, "but it will do for a starter. Later, when it gets colder, we can go inside."

"Or come over to our garage," Mike suggested eagerly. "If I turn in Suki for scrap and Dad stores his car we'd have lots of room. It's heated, too!"

Carol drawled slowly, "We've got an enormous kitchen, and when I told Mom about the dearth of entertainment we were facing this winter she said her crowd used to come over there—it was Grandma's place, you know—and make molasses candy of a winter evening. I've never tried it, but she said it was fun."

"Yeah!" laughed Mike. "I've heard my mother tell of those old candy pulls, as they called them. We might try it, when we're bored. It might be fun." "Imagine!" scoffed Elsie, "pulling candy! I can feature it!"

"It might sweeten you up a bit!" said Fred. Then he went on, "I guess I was grumbling, too, Audrey, 'cause Dad told me how his crowd used to have a 'doughnut ring' they called it. They'd meet at each other's houses and fry doughnuts. They even made up poems and songs about it and had a great time."

The crowd went into gales of laughter at this thought, and, in an effort to outdo Fred's father, they rummaged through their memories for the crazy kinds of good times their own parents used to have, the quaint stories they had been told, the amusing anecdotes of quilting bees and corn huskings and barn dances.



"We can streamline that idea and have garage dances," Mike laughed.

Helene and Joe, who had just come into the circle, joined in the merriment. Helene was bubbling with excitement.

"Listen, bunch!" she said, "I've got the swellest idea! Why don't we all start going to the young folk's meeting in the ward house? It's handy enough so we don't have to ride there, and the kids that go say they have lots of fun,—dances and programs and socials."

"Mutual!" laughed Audrey. "Yes, it is fun, really. Why don't you?"

"But we don't belong!" objected Jim. "That doesn't matter," explained Audrey.

"Just come, and you'll belong. You'd be surprised how many of the kids we all know do go. They're not in our crowd, exactly, but we know them at school, and they're fun."

Helene said, "I've got Joe converted, and the chapel is so close—no gas needed!"

The argument grew lively as they listened to the radio, danced, or stood around the fire, until Audrey, serving doughnuts and cider and popcorn balls had a chance to say, "I've been taking down all your ideas, kids, and do you know we have enough suggestions to keep us going every night of the week for a long time? But we can't do that. I suggested first of all that we use some of these extra evenings we've been spending in the car to catch up on our studies. We might get grades we'd be proud of for a change. But there's a lot to do—lots of fun waiting. And I don't think the rubber shortage is going to work any hardship on us."

Still later, when the crowd broke up, Louise said, "It's our deck next Friday, bunch. We want to make the most of these autumn evenings. It'll be soon enough to go pioneer when the cold winds blow. So I'll be expecting you next Friday for a hep session on the deck."

"And I'll be seeing you Tuesday at Mutual!" laughed Helene. "Do come, all of you, and give it a try."

They went away laughing, in little groups, savoring the talk and laughter of the evening as long as they could.

Mike lingered. He slipped his arm through Audrey's as she stood beside him on the porch, watching the last ones go down the street.

"Smart kid," he whispered. "You're sweet!" Then after a moment, "I don't know but what I'm glad we can't get gas."

UNITED ORDERS IN UTAH

PART II

By WILLIAM R. PALMER

*Formerly President of
Parowan Stake*

THE united orders of Utah days were founded upon entirely different principles from the consecration and inheritance plan of Kirtland, or stewardship in Jackson County, Missouri. The Utah plan was much more collective in its operations, and the town units, quite generally, were incorporated under the territorial corporation law.

Whereas the inheritance and stewardship organizations were founded upon the basic idea of individual effort and initiative, the Utah order plan was to be a system under which many people joined to make common cause against poverty and want. Specifically it was conceived and promoted to mitigate and overcome the stringent economic conditions incident to the national depression which followed the Jim Fiske panic of the early 1870's.

The preamble to the order constitution sounds so strangely familiar that it might have been taken from the newspapers of only a few years ago. The papers of the 1930's were flooded with accounts of conditions similar to those which the pioneers lived through, and with proposed measures not so constructively conceived or unselfishly promoted as theirs, to correct the evils of the times.

The preamble reads:

Whereas we have learned of the struggle between capital and labor, resulting in strikes of the workmen with their consequent distress, and also the oppression of the moneyed monopolies, and,

Whereas, there is a growing distrust and faithlessness among men in the political and business affairs of life, as well as a spirit of extravagant speculation and overreaching the legitimate bounds of the credit system, resulting in financial panics and bankruptcy, and paralyzing industry, thereby making many of the necessities and conveniences of life precarious and uncertain, and,

Whereas, our past experience has proven that to be the friends of God we must become the friends and helpers of each other in a common bond of brotherhood. . . .

President Brigham Young spent the winter of 1873-4 in St. George in southern Utah. While there he gained personal knowledge of certain conditions which threatened the stability and possibly the continued existence of some of the southern settlements. The people had suffered so much from the panic and from flood, frost, drouth, and insect pests that many had endured about all they could and were ready to throw up their hands and move away.

The only cash markets for the

Z.C.M.I., PARENT OF
THE EARLY CHURCH-
SPONSORED COOPERA-
TIVE STORES



products of southern Utah were the Nevada mining camps. But these, as the people found out to their cost, proved both uncertain and unsafe. When a peddler reached there with his load of grain, eggs, cheese, and poultry he was pretty much at the mercy of a ring of unscrupulous dealers. He had to take the price they offered, which often was one third or one half of the amount he expected to receive. The alternative was to bring his load back home.

Once in a while a man tried to beat this racket by peddling from door to door—a plan which brought him good prices but earned the ill will of the dealers, who considered that he was “horning in” on their field. So when the peddler started home, somewhere along the lonely road, he turned a corner in the thick cedars and found himself looking down the barrel of a gun. Under such circumstances it was more healthful to turn over the money he had received from his sales than to fight for it.

Cattle thieves along the Utah-Nevada line, too, were sapping the lifeblood out of the livestock business in Iron and Washington counties. All the forces of man and nature seemed to be arrayed against the settlers in southern Utah.

DURING that winter in St. George,

President Young gave much thought to these problems and he proposed the system which he called the United Order. On his way north in the spring of 1874, he organized the system in all the settlements through which he passed.

The Church, under the leadership

of Apostle Lorenzo Snow, had worked out some very successful experiments in cooperation at Brigham City. A store and numerous small industries had been established there and were being successfully operated under the guiding genius of this wise man. The stimulating example of their achievements was being heralded throughout the Mormon settlements.

In 1869, Zion's Cooperative Mercantile Institution (ZCMI) was organized in Salt Lake City to be a sort of parent to the cooperative stores which the Church proposed to sponsor in all the Mormon towns. These stores, which sprang up rapidly far and wide, rendered enormous service to the people in stabilizing prices at reasonable levels and in supplying the kinds of goods that were most needed. On the pattern of Brigham City the stores also mothered many little industries such as grist mills, saw mills, shingle mills, tanneries, shoe shops. Great things were being achieved through the concentration of little dribbles of capital in this system of cooperation.

Yet, in spite of the enrichment that cooperative stores brought the people, Brigham Young saw that the system solved only half their problem. He realized the value of time and energy as community and individual assets, and he sought for ways and means to consolidate and put to work this form of capital, which, because of hard times, was lying dormant all through the territory.

There were not many necessities

in those days which could not be supplied by the simple process of applying labor to the land and to other raw resources at hand. The United Order was the plan Brigham Young evolved to set idle labor to work in supplying the needs of his short-ranged rural communities. He saw in co-operative effort also, the way to overcome the widespread dol-drum into which the discouraged people had settled.

Now what was the Utah pattern of the United Order and how did it differ from the previous united orders?

In those earlier attempts to establish welfare plans a member first turned his property over to the Church; then he received back some piece or kind of property which he owned or which he operated as his own thereafter. He managed this property in his own way and according to his own ideas.

In the Utah orders this principle was not followed. Men pooled their resources, labor and energy in particular, in joint stock companies. The equities which members owned in the project were represented by shares of capital stock in the corporation. Each share was given one vote in the election of officers and in formulating the policies of the company.

Within the circle of membership these shares of stock could be bought and sold like stock in any other corporation. They could not, however, be transferred to an outsider until he qualified and was accepted into membership in the society.

While these corporate united orders were sponsored and vigorously encouraged by the Church they were not Church organizations any more than co-op stores were. They had power to nominate and elect their own officers and to transact their own business. Because the Church leaders had given the plan, and in all their talks were putting much emphasis on it, it was but natural that the orders would seek Church guidance in all their affairs, but they had the constitutional power within themselves to proceed independent of the Church.

Dividends when declared could be drawn out in the commodities of the company or converted into additional shares of capital stock. Dividends were declared on the issued capital stock, and the men who held the most stock inevitably got the most of the earnings of the society. Thus there were built into the very

foundation of the system principles that would work against and counter any thought of holding all things in common or sharing all things alike.

Two essential differences existed between united orders among the Latter-day Saints and the more common forms of joint stock companies: First, the order in Utah recognized and made "labor and energy" capital as much as chattels, money or lands. Second, it aimed to secure equality of opportunity for its members, to give them social equality and a means for the enjoyment of uniformly good standards of living. There was no thought of equality of possessions, as this matter was left to individual initiative and resourcefulness.

A DISCOURAGED man shuts his eyes and fails usually to see either the cause of his troubles or the opportunities that lie still within his reach. Brigham Young's Order did little more than lay out in plain vision the simple, practical things the people could with their own united labor do for themselves in that time of distress.

In eighteen "points for improvement" he told them to practice economy in their homes, forsake expensive fashion, exchange the use of machinery to obtain wider service out of what they had, to breed up and improve the quality of their livestock and sell off all scrubs, to cultivate and patronize home manufacture, to cultivate good music, singing, drama, dancing, architecture, to get all foreign-born converts naturalized and teach them the ideals of good citizenship, to classify all work so that jobs would be

available for men, women, and children, and, out of respect for their dead, to fence and beautify their cemeteries.

The order provided a way to handle the western mining camps. Brigham Young saw that in the last analysis these camps were dependent upon the Mormon settlements for hay, grain, butter, eggs, lumber, and many other things. An agent was appointed to handle all business with the mining camps. After that, their agents had to come to Utah and contract for what produce they wanted and pay for it in advance; then Mormon freighters made the deliveries. The two-edged sword which the camps had been using was made to cut the other way and the miners were glad to come to Utah and pay from four to six cents a pound for grain that they had previously extorted from the peddlers at two cents.

While the orders were open to all the members of the Church in good standing, the system was not intended to be Churchwide. Each order was separate and independent of all the others just as the co-op stores were. Entrance was voluntary and in this matter no urging or coercion was desired or exercised. A member must "consecrate" all his time and talents to the order, but it was optional whether he put in all or any part of his property. He could pay for his stock either with work or with money or property at its appraised valuation.

(To be concluded)

BUILDING HOUSING "BOOT, SHOE, HARNES, AND HAT DEPARTMENTS" AND "BRUSH FACTORY," ONE OF THE COOPERATIVE ENTERPRISES AT BRIGHAM CITY FOUNDED BY LORENZO SNOW. HE IS SEEN STANDING AT THE EXTREME RIGHT.

Photograph, courtesy LeRoi C. Snow.



Reed Smoot AND THE BIG HORN

By HARRIET P. JOHNSON

IN the year 1903, an early morning sun shone down on the square five-acre plots of the newly built town of Byron, Wyoming. As yet but a single pair of deep wagon ruts cut through the center of the wide expanse of street. The sidewalks were but single footpaths separated from the street by narrow irrigation ditches. Clear, sparkling mountain water rippled between the grass-laden banks fragrant with spearmint and brilliant with the waxen buttercup. Beyond the footpaths vegetable gardens were fenced with barbed wire, taut as violin strings, dew-laden and silvery in the early sunbeams, and stapled to cedar posts still shaggy and brown and pungent with their peculiarly clean odor. At each corner of the block, cabins made of native logs, the mortar still gleaming cleanly white, squatted possessively on their acre-and-a-quarter lots. Slender willow saplings set in trim rows were as yet but the brave promise of the stately poplar driveways of the future.

Ignoring the invitation of the "sidewalks," three men walked abreast down through the center of the street—down the wagon road. It was plain that two were strangers, and their curious searching glances were somewhat astonished and impressed.

"And all this has been accomplished in two years, Mr. Sessions?" Senator William A. Clark of Montana was speaking.

"Yes, it's little more than two years since our caravan of wagons reached here from Utah. We came at the counsel of Abraham O. Woodruff, one of the authorities of our Church."

"Your work here is an excellent example of engineering. I've heard much of your planned cities—their provision for future growth and order. Your canals and knowledge of engineering are of great interest to the members of my profession." So stated the tallest member of the trio.

As they approached each cabin, the strangers became more curious; they strained to catch the sound of



LEONA BEA, A HEALTHY FIVE YEARS

singing. Sometimes there was an organ accompaniment, but invariably there was singing.

Finally the Senator asked, "Tell me, Mr. Sessions, why this singing? It seems to be hymns, yet this is not Sunday. Is it a family service?"

"Yes, it may be called a family service," President Sessions replied. "Our religion is of all importance to us, and we older ones are anxious that our children will also partake of the blessings that accompany the living of our religion. Brother Woodruff promised us that if every morning we would as a family sing one of the songs of Zion and kneel together in family prayer, no matter how our children should stray from the Church they would in the end die in faith. We are trying to follow his advice," and smiling, he waved his arm to include the village.

Byron Sessions' distinguished guests were prepared later to participate in this family custom with the Sessions family. They were given a hymn book and tried to follow the mellow voices of the daughters of the house. They knelt before their chairs that surrounded the breakfast table and listened respectfully to Brother Sessions lead

in family prayer. Senator Clark was particularly impressed with the words spoken, for it revealed to him the Mormon attitude toward the government of the nation.

Seeds were sown that morning that bore fruit effectively a year or so later in the capital of the nation. Reed Smoot had been elected Senator by the people of Utah. From 1904 until 1906 there was bitter controversy as to whether he should be denied a right to a seat in the senate. Among the many arguments against him by misinformed men was the one that the Mormons were not loyal, patriotic Americans. Senator William A. Clark was a member of a committee of investigation; to his co-workers he stated he knew that this could not be true, for the most fervent prayer he had ever heard in behalf of the government of the United States and the welfare of this nation he had heard in a little Mormon home in the little town of Byron, Wyoming.

Thus the life of Elder Reed Smoot and the reputation of the Church were unwittingly influenced by the lives of the righteous Saints of the Big Horn, and in return, blessings were to be theirs down to the third generation. . . .

BY the summer of 1936, the Mormon colony had prospered and grown in numbers to about 3,600 Saints who were organized into Big Horn Stake, with six wards and nine branches, scattered for two hundred miles north and south through the Big Horn river basin. Following the admonition of their Church leaders had always worked to their good, spiritually and temporally, so that a visit from one of the general authorities was heralded by great excitement and keenly anticipated. It was announced that Elder Reed Smoot would be in attendance at quarterly conference. Because of his busy life in Church and national affairs, it was his first visit to that country which had so casually touched his own career. So large a crowd was expected that it was held in what has

(Continued on page 36)

POETRY

TODAY IS MINE

By Daisy Constant Drexel

I MUST not wait to say the kindly word,
To ease a human heart so filled with pain,
I must speak now if I am to be heard;
I cannot hope to live today again.
I must live now, the years are much too

fleet,
I must find values where they truly lie,
Not in the wake of man's misguided feet.
Rather in peace of earth and sun and sky,
I must take time to say the little things,
Like "I love you," "That is a lovely dress";
I know the pleasure that attention brings,
The word bouquets that linger and caress.

So much to do and say, so little time,
I must not waste an hour, today is mine.

PARABLE

By Kathrine H. Williams

HE bade us search the scriptures—at least
a twice-told thing!
For he had read it to us from the Master's
counseling.
"But Father," chided Danny, the one with
wilful ways,
"I read my Bible every night, yet no word
of it stays."

And what our father answered has kept
us through the years
Reading the beloved Book in happiness or
tears.

Said he: "A wise man's son replied that
very selfsame way
The time his father bade him read scripture
every day,
To which this father left the room nor answered
anything;
Returning with a little basket, 'Take it to
the spring,
My son,' he said, 'and fetch me back a cool
clear draught.'

Forth and back the boy kept going till
suddenly he laughed:
'It goes right through, it never stays, not
one drop can be seen.'
'No,' his father answered, 'but the basket's
nice and clean.'"

HIS MESSAGE

By Mabel L. Atkinson

HE looked into our eyes and we saw a
messenger of God. He talked directly
to us and we listened intently. This was
his message:

Always be on time.
Do as you say. Be dependable.
When you sing, "We Thank Thee, O
God, for a Prophet," mean it.
When you lift up your hands to sustain
Church leaders, be willing to do all they
ask of you.

You can do, or be, anything you wish if
you try hard enough and keep on trying.
In other words, be persistent.

He said "Amen," and we, timid twin girls
over eight years of age, said "Amen" as
fervently as he.

He was Apostle Heber J. Grant, and was
one of the speakers at the Hyrum Stake
Conference, held in the Tabernacle at Wells-
ville, Utah.

TO "UNCLE" CHARLIE SEEGMILLER

By Olive W. Burt

NO doubt within that memory, mirror
bright,
The past still lives for you: the childhood
days
The good Swiss mother shaped to humble
ways;
The youth that walked with hardship as its
right;
The wife that shared the struggles; the del-
light
Of growing children, worthy of man's
praise;
The proud farm wrested from red Dixie
clays;
A daughter's shining love to thwart the
night—

Yes, they all live for you, who reverently
took
God's gifts as blessings, not as wages
earned;
And younger folk now come with eager
look
To learn from you the lessons you have
learned—
And through your quiet fun the listener
hears
The muted wisdom of a hundred years.

REVELATION

By Irene Lois Cowan

A THOUSAND winged lights tonight
Make known to me Thy joy,
And manifold green leaves proclaim
Thy untold majesty
In silver speech with ageless winds
That wear Thy boundlessness,
And in the fresh, sweet-smelling earth
I find Thine ancient strength,
Yet more than these, my inmost soul,
Somehow escaped of bounds,
Lifts arms of utmost confidence,
And walks the sea of doubts.



PLEASE, GOD

By Margaret Jansson Day

TWO little, moist little hands, dear Lord,
Are clasped in prayer tonight,
Two little starlit, window-eyes
Are shuttered up quite tight.
One little rosebud mouth is saying words
of grace;
And the loveliest light in the whole wide
world
Is mirrored in her face—

"Keep my soldier Daddy safe,
Bring him home again—
That's all my Mommie and I could ask,
Please do it God. . . . Amen."

BLUE

By Lucille Hatch

BLUE is more than
Just a color.
Furnishing variety
In nature's way of life
It cradles the playful,
Tumbling clouds.
It lulls small sailboats
On bright days.
Its folds of filmy chiffon
Laugh with girls
At their first prom.
In the deepness of
For-get-me-nots
Is held fast
Bonds of everlasting
Friendship.
It holds the glory
Of a nation in its folds
Of luminous stars.
From overhead
It once looked down
On sorrow—
A world hanging
Truth upon a cross.

LIGHT WORDS

By Anne Pendleton

WE lightly jest, with heedless words
That never should be spoken;
And do not know how words can bruise,
Nor wounded hearts be broken. . . .

SLANDER

By Ann Evans

I SLANDERED a name. It was that of a friend
—the name of a friend, which should
have been more than sacred to me! My soul
grovels in the ashes of shame and remorse.
No matter where I turn, there is no relief
from my accusing conscience. I have asked
God's mercy and forgiveness. His face is
hidden from me. I have cried aloud for
grace. The heavens are closed.

The friend will never know of my perfidy.
But my heart accuses me every hour, every
moment.

Time will dull the memory in my finite
mind, but the words have been blown into
infinity. Sometime, somewhere, they will
be torn out of space to mock me. That
will be my purgatory.

ON THE BOOK RACK



RECREATION IN THE HOME

(Auxiliary organizations of the Church of Jesus Christ of Latter-day Saints, Salt Lake City. 1942. 138 pages. Paper, \$0.25.)

IN an uncommon joint effort, the auxiliaries of the Church have here produced a timely booklet, the outgrowth of their genuine concern for the day and generation that is now. With Burton K. Farnsworth of the Y. M. M. I. A. general superintendency as chairman, representatives from each organization formed the committee responsible for form and content of the work, most of the immediate preparation being done by W. O. Robinson, Y. M. M. I. A. field secretary. At the invitation of the First Presidency to "bring our people home," they set to with a will, and the "fun for the family" they have provided would make staying at home seem attractive even to Cinderella. Through recreation they seek to re-create certain old-fashioned values we may have lost sight of and provide practicable, expedient, irresistible means whereby the home in deed as well as in name becomes, to quote the foreword, "the center wherein is motivated the urge for complete living."

With copies selling at only twenty-five cents and available from all of the auxiliaries as well as the Desert Book Company, it is sincerely to be hoped that *Recreation in the Home* will find quick distribution among all the members of the Church.

—W. M.

AND THERE WERE MEN

(Russell Blankinship, Alfred A. Knopf, New York. 1942. 300 pages. \$3.00.)

THE ten absorbingly interesting sketches in this volume are of days, chiefly of the past, in the great Northwest. Little known men and events have been chosen to restore the spirit of the time when the wide spaces of the Columbia Basin and the whole Northwest were sparsely settled. And, the people described, curious, humorous or odious, are set in the frame of the unsurpassed natural scenery of the Northwest. The author sighs for the days of old, nevertheless looks at them with the eyes of today. All who love romance and adventure, the history of the West or of America, are likely to read this book through, once it is begun.—J. A. W.

EVERYDAY NURSING FOR THE EVERYDAY HOME

(Elinor E. Norlin and Bessie Donaldson, The Macmillan Co., New York. 1942. 306 pages. \$2.50.)

THIS useful, scientific, and thoroughly reliable book devotes 154 of its 306 pages to "nursing to keep well." That makes it unique among books on nursing. That also makes it more acceptable to mothers and all who are responsible for the welfare of a family. The remainder of the book is given to sound and practical suggestions for "nursing where illness comes." This book is really more than a book on nursing, for it touches helpfully many problems of home life. Parents would do well to possess the information offered by this volume.

—J. A. W.

THE BIOLOGICAL ACTION OF THE VITAMINS

(E. A. Evans, Jr., Editor. The University of Chicago Press. 1942. \$3.00.)

THIS is a symposium by fourteen of America's foremost students of vitamins. Since "the most striking advances in nutritional knowledge center about the vitamins," this becomes a book of unusual importance to all who are interested in human health. Much of the material presented is startling. Certainly, the role of the vitamins "has become more significant than at first suspected." While somewhat technical, the book may be read easily by the large number of teachers of nutrition and related subjects, and by all who have become "vitamin conscious" and have done some reading in the subject. By this group the book should be studied. It will bring the reader up-to-date in the vitamin field.—J. A. W.

GLOBAL WAR

(Edgar Ansel Mowrer and Marthe Rajchman. An Atlas of World Strategy, with 70 maps and charts. William Morrow and Company, 1942. 128 pages. \$1.00.)

THIS bird's eye view of the current world wide situation is made doubly valuable by the brief summary of the history of the salients now in the fore. The text is unusually well written, dramatic in many instances.

This well illustrated atlas will do much to make the lay reader an intelligent analyst of the daily news, less liable to be swayed by winds of propaganda.—M. C. J.

RELIGION AND THE WORLD OF TOMORROW

(Walter W. Van Kirk, Willett, Clark & Co., Chicago. 1942. \$1.50.)

THIS book is really a story of the events which have led to the world's present state of confusion and conflict. However, throughout the chapters, the responsibility of the church for past errors, and for future correction, is stated, restated, and pointed out in some detail. While it is argued that a friendly understanding among the nations is necessary to restore the world to order after the war is over, yet it is pointed out that the spirit of Christ alone will enable men to establish permanent peace on earth. It is a book for the day, well worth reading.—J. A. W.

HOW TO FEEL BETTER AND LOOK IT

(Frank T. Kimball and Abbott W. Allen, M. D. Duell, Sloan and Pearce. 280 pages. \$2.50.)

UNDER this attractive title, the authors have produced an excellent, sane, and reliable book on health. The whole field of the subject is traversed plainly, briefly, but effectively. No fads are present. The best knowledge and common sense behavior are presented to the understanding of the common man.

A good index makes it easy to find any subject dealt with in the fifteen chapters of the book. There are eighty pages of invaluable illustrations with descriptions of the proper care of the body. This is a good health book.—J. A. W.

A NEW EARTH AND A NEW HUMANITY

(Oliver L. Reiser. Creative Age Press. 258 pages. \$2.00.)

A CAPABLE professor of philosophy here presents his solution of today's problems. He would build an ideal society "in which each individual would have the opportunity to do enough of the work he likes, and is fitted to do, to make life interesting." And, he adds that there must be growth in this society and in every individual composing it. With that we should all agree. That this ideal condition will be produced by "the development of a non-supernaturalistic religion"—that is, by scientific humanism—is subject to vigorous differences of opinion. Denial of God and the adoption of the As-Yet-Unknown gets us nowhere.

But, the book, though essentially an argument for humanism, is filled with suggestions that drive the reader into thinking—and it contains worth-while warnings to a happy-go-lucky nation.—J. A. W.

FOOD: A WEAPON FOR VICTORY

(Bertram Fowler. Little, Brown & Co., Boston. 1942. \$1.50.)

AMERICA is the country toward which the enslaved nations of earth are looking for victory, and also for shaping the peace after victory. For America has become the great producer-nation of the modern world. If the United States has assumed the role of the "Arsenal of Democracy," she must also assume the more important role of the "Pantry of Democracy," for the nations which are enslaved and starving must be fed, or else they cannot survive, let alone take their place in the fight for freedom. The way is indicated in which our nation may help most. After the enemy nations have been conquered, there will still remain a possible greater foe to face: poverty, disease, social injustice, economic servitude. Such a combat requires an understanding of man's deepest needs. Our nation must lead in this reconstruction. If it is not prepared for the task, there will follow in Europe, and maybe here, a "period of utter and uncontrollable anarchy as dark as the reign of Nazism itself."—L. D. W.

THRIFTY COOKING FOR WARTIME

(Alice B. Winn-Smith. Macmillan Co., New York. 1942. 145 pages. \$1.50.)

THE title tells what the book is—an attempt to assist housewives, whose duty it is to prepare the daily food, to make the best of the material at their command, and build for health instead of weakness. Basic recipes are given, and after them some suggestions as to how they may be varied to use material already on hand, as well as to give a change in flavor and thus add zest to eating. The trend toward thrift and variety is stressed.

The arrangement of material is unusual, for the chapters are arranged alphabetically. Thus after "Breakfast Ideas" comes "Cakes and Cookies," then "Desserts," etc.

The book is intended to help "in planning the strategy on the home front."—L. D. W.
(Concluded on page 40)

Music

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GENERAL CHURCH MUSIC COMMITTEE

General Offices Church
Music Committee

50 NORTH MAIN STREET,
SALT LAKE CITY, UTAH

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FRANCES GRANT BENNETT
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FLORENCE JEPPELSON MADSEN

ENLARGING THE HYMN REPERTOIRE

GENERAL INSTRUCTIONS

By Alexander Schreiner
Tabernacle Organist and
Member, Church Music Committee

FOR more than two years, the general music committee of the Church has selected and recommended a number of hymns for special attention and use in our Church services. There are two important reasons why this hymn project should be supported by our Church musicians. First, there is a tendency for our people to sing the same songs year in and year out, with the consequence that some sensitive souls grow weary of hearing a small number of hymns sung too frequently. The hymn project aims to remedy this situation by enlarging the repertoire of our congregations. It should be a joy to learn a new hymn melody from time to time, especially if it has been sung once or twice by the choir—by way of introduction.

Second, some of our finest hymn tunes are in danger of going into oblivion. These splendid hymns, carriers of our gospel message, are pointed out by means of this project, so that they may not be lost. Thus, by encouraging their general use, it is hoped that the joy in congregational singing, and the love of it, may be increased.

Church musicians will do well to be faithful stewards of our music by keeping it alive and joyful. Brigham Young used to say, "Let us sing the gospel into the hearts of the people." Everyone knows that gospel hymns often turn hearts to repentance and to a resolution of a better life. Let us pursue our musical activities with such promotion of faith in view.

Just a word now concerning the technical directions for choristers and organists given in connection with these hymns. Not all of our Church musicians are technically trained. This column is designed to present some practical technical suggestions to our choristers and organists. Those who have followed the directions given in previous issues of the *Era*, should now show a considerable growth in the mastery of Church music style. When properly presented, Church music should lift the hearts of people toward God. Church music does not intend to entertain by means of any theatrical tricks, but rather to ennoble its listeners.

NOTES FOR ORGANISTS

The hymn selected for January 1943, is "Come Thou Fount of Every Blessing," page 216 of the *Sunday School Song Book*. Let the organist play this hymn boldly, with four-foot stops drawn and also super-octave couplers, in addition to solid eight-foot stops. Let the song ring out to encourage the singers. Be sure to let the organ breathe at all points where the singers breathe. As usual, and as has often been stated here, when the tenor is far removed from the bass, play the tenor in the right hand. Do not play this great hymn in a feeble style. Play it as though you recommend it, for it is well worth recommending.

The hymn for February is "O Thou Kind and Gracious Father," on page 33 of the *Sunday School Song Book*. Because this hymn is a prayer, endeavor to play it prayerfully. This is brought about by a prayerful tempo, not hurried; by a prayerful style, not loud, but rather subdued; and finally by organ stops predominantly of eight-foot pitch without octave couplers. Accompany the singers; do not hurry them.

For March, we have "How Gentle God's Commands," on page 287 of the *Sunday School Song Book*. Play each phrase very legato—beautifully legato—with a breath at the close of each phrase. Use eight-foot tone, loud enough so that it can be heard clearly. Accompany the singers very gently.

May God bless all faithful ward organists.

NOTES FOR CHORISTERS

By J. Spencer Cornwall
Director, Tabernacle Choir and
Member, Church Music Committee

COME THOU FOUNT OF EVERY BLESSING
No. 216, *Sunday School Song Book*
Text: Robinson Music: Gentry

It is the function of the chorister in directing congregational singing first, to set the tempo; second, to keep the singers together; and third, to infuse into the singing a proper expression of words and music. "Come Thou Fount of Every Blessing" is reverent prayer. The tempo should be just fast enough to enable the singers to take breath in conformity with the lines of the poem. The conductor will find it appropriate to use a flowing beat which will induce smooth, legato singing. He should pattern his beat so that the beginning and ending of each phrase is easily discernible. This procedure will insure good ensemble. A simple dignity should pervade the singing throughout.

O THOU KIND AND GRACIOUS FATHER
No. 33, *Sunday School Song Book*
Text: Denny Music: Careless

MOST of the hymns of George Careless were written for the Tabernacle Choir. This fact accounts for many of them being in high keys. Some contain duet parts and trios. As a result, these hymns are much more effective when sung in four parts. Latter-day Saint congregations differ from most congregations in that many members have been trained to sing the various parts—soprano, alto, tenor, and bass. In singing the hymn "O Thou Kind and Gracious Father," all singers who can sing parts should do so. The duet should be sung by the sopranos and altos only. A moderate tempo and a half loud volume are best suited to this hymn.

HOW GENTLE GOD'S COMMANDS
No. 287, *Sunday School Song Book*
Text: Doddridge Music: Naegeli

This hymn may be effectively sung with just the melody. In this case the organist would play a good harmonic background. Gentleness should dominate the singing. The speed should moderate with a slight measure accent. The volume should be kept medium.

CURVE OF SONG

By Eva Willes Wangsgaard

THE night was still—then suddenly, a lark
Sent up a curve of song, a rocket spark,
Which burst and sprinkled gladness down
the dark.

I stilled my sobs—and with a seraph's tread,
The dawn climbed up the steep, stood up,
and spread
Her spun gold cape—and night and sorrow
fed.

THE CHURCH MOVES ON



Relief Society Names New Second Counselor

APPPOINTMENT of Belle Smith Spafford, editor of *The Relief Society Magazine*, as second counselor in the general presidency of the National Woman's Relief Society was announced recently by the First Presidency. She succeeds Donna D. Sorensen, who has held the position since January, 1940.

Mrs. Sorensen remains a member of the general board of the Relief Society.

West Ensign Commemorates President Grant's Birthday

PRESIDENT HEBER J. GRANT's ward, the West Ensign Ward of the Ensign Stake, kept his eighty-sixth birthday anniversary, November 22, by special services in sacrament meeting.

President J. Reuben Clark, Jr., and President David O. McKay paid tributes. The musical program was made up of President Grant's favorite hymns.

The day was also marked by a family dinner.

Dibble Receives Mexican Scholarship

CHARLES E. DIBBLE, instructor in anthropology at the University of Utah, and regular contributor to *The Improvement Era* in the field of ancient American research, has received a scholarship for further study at the National University at Mexico City for the academic year 1942-43. He is studying at the Mexican University for his doctor's degree. He obtained his master's degree there in 1938.

B. Y. U. Adds to Scholarship Funds

A CONTRIBUTION of one hundred dollars has been made to the Lyman Loan Fund by Bryant S. Hinkle, and to the permanent endowment fund at Brigham Young University John Strobel of New York State has added a gift of five hundred dollars. The Brigham Young University has ten other loan funds which permit students to finish college by giving them financial aid.

Mission Home Opens To Service Men

FIVE large rooms of the Mission Home, 41 North State Street, Salt Lake City, are now open for the recreational and social welfare of L. D. S. service men and their friends.

The Home for L. D. S. Service Men is under the supervision of a special committee composed of Elder Harold B. Lee of the Council of the Twelve, chairman; Elder John H. Taylor of the First Council of the Seventy; and Elder Hugh B. Brown, Coordinator of Latter-

day Saint Men in the Service. A committee of the Y. M. M. I. A. is cooperating, and Don B. Colton, director of the Mission Home, will direct the activities.

The Home, consisting of a reading room, a writing room, music room, lounge, and game room, is open every day of the week from 4 p.m. to 11 p.m., and on Sunday from 10 a.m. to 11 p.m.

Japanese Saints Aid U. S. Soldiers

MEMBERS of the Japanese Mission, with headquarters in Hawaii, have recently raised a fund of \$11,011.65 to be used to furnish books, music, and entertainment programs as morale builders among United States service men stationed in Hawaii. Of eleven thousand invitations to contribute, distributed to Japanese residents, eighty-five hundred secured response.

President McKay's Portrait Hangs in Washington Chapel

AN oil painting of President David O. McKay by Lee Greene Richards has recently been hung in the Washington, D.C., chapel. The chapel, which is visited by thousands of tourists annually, has oil portraits of President Grant and President Clark already hung.

Church Services in Annapolis

LATTER-DAY SAINTS in training at the United States Naval Academy at Annapolis, Maryland, are advised that the Church has a fully organized branch there. Work is under the direction of Alton B. Moody, branch president, who resides at 16 North Glen Avenue, Annapolis. Services are held in the K. of P. Hall, School Street.

Tabernacle Choir Presents 700th Broadcast

THE Salt Lake Tabernacle Choir and its organ broadcast was heard in its seven hundredth coast-to-coast program by a nationwide radio audience, Sunday morning, December 13. It is one of the oldest continuously presented network programs.



University Ward Makes Rationing Enjoyable

RATIONING was in the air at a reunion of the University Ward, Emigration Stake, in late November. Invitations in the form of ration books contained stamps for dancing, coat checking, refreshments, and awards.

As a further indication that they intended to cooperate in the national conservation program, all members of the ward walked to the party . . . except persons too old. These were transported to the "rationing station" (ward house) by horse and buggy equipped with town crier and livery stable driver.

Excommunications

THE following excommunications have been reported during the past month:

Sadie Detenbeck Eaton, born April 7, 1915. Excommunicated in Redmesa Ward, Young Stake, May 24, 1942.

Alton Gillespie Sawyer, a priest, born March 14, 1917. Excommunicated in Redmesa Ward, Young Stake, May 24, 1942.

George Hemicke Kalmar, an elder, born January 11, 1917. Excommunicated in Ivins Ward, Wells Stake, October 21, 1942.

Sarah Jane Ayers Waldon Stothers, born May 4, 1882. Excommunicated in Dayton, Northern States Mission, September 5, 1942.

Christina W. G. Watson DeVol, born September 12, 1887. Excommunicated at Ottumwa, E. Iowa, Northern States Mission, October 25, 1942.

Canadian Mission Headquarters

NEW address of the office of the Canadian Mission since November 30 has been 133 Lyndhurst Avenue (St. Clair-Bathurst District), Toronto.

Church Building Dedications

ELDER HAROLD B. LEE of the Council of the Twelve dedicated chapels at San Antonio, Texas; Albany, and Many, Louisiana, as he toured the Texas Mission in November.

Elder Stephen L. Richards of the Council of the Twelve dedicated the San Pedro Ward chapel, of the Long Beach Stake, November 29.

President David O. McKay dedicated the Ventura chapel of the California Mission, November 29.

The Cornish Ward Chapel, Benson Stake, was dedicated November 8, by Elder Joseph Fielding Smith of the Council of the Twelve.

Deseret Industries Uses Deer Hides

DESERET INDUSTRIES, the Church Welfare salvage organization, this season as in seasons past, used the deer skins that were donated by hunters, to make jackets, vests, and other articles of clothing, which are sold to the public.

Chanute Field Mormons Receive Chapel Privileges

WHEN corporals Marcel Lauper and Harold Nelson of Chanute Field, Illinois, approached post chaplain Lt. Col. Harkey for permission to use one of the army chapels for L. D. S. services, they found him already well acquainted with Mormon ideals. His respect for a "young Mormon chaplain" (Theodore E. Curtis, Jr.) who had worked with him in Hawaii, and a previous visit to Utah made obtaining the desired privileges an easy matter. Regular Sunday morning services are now conducted by Church members at the post.

Ward, Branch Changes

POCATELLO EIGHTH WARD, Pocatello Stake, was created September 27, by a division of the Pocatello Fourth Ward. Jared O. Anderson was sustained as bishop of the new ward.

Pocatello Ninth Ward, Pocatello Stake, was organized September 27, by a division of the Pocatello Fifth Ward. Delbert Cook was sustained as bishop of the new ward.

Pendleton Ward, Union Stake, was organized with the Pendleton Branch, September 13, with Milan Dale Smith as bishop.

Napa Ward, Oakland Stake, was organized from the Napa Branch, September 27.

Pittsburg Ward, Oakland Stake, was organized from the Pittsburg Branch, September 27.

Kingman Branch, California Mission, has been transferred to the Moapa Stake, as a dependent branch of the Boulder City Ward.

The name of the North Pocatello Ward, Pocatello Stake, has been changed to the Pocatello Seventh Ward.

The South Seattle Ward, Seattle Stake, has been created by a division of the Queen Anne Ward. Gus Carlson was sustained as bishop.

The B.M.I. Independent Branch has been organized in the Moapa Stake.

The Terreton Ward, North Idaho Falls Stake, was created November 1, from the Mud Lake Independent Branch. William H. Shulberg is the new bishop.

Topaz Independent Branch, Deseret Stake, was organized November 22, on the Japanese resettlement section near Abraham, Utah. Warren Richard Nelson was sustained as branch president.

Argentine Mission Address

THE address of the headquarters of the Argentine Mission has been changed to 4499 Calle San Eduardo, Buenos Aires, Argentina. President of the mission is James L. Barker.

Winners in Grant Oratorical Contest

THE Brigham Young University honored President Grant's birthday by holding the Grant oratorical contest, an annual event since 1921, on November 22. Winning speeches were "Modern Youth and Mormonism," by Rosemary Spears of Independence, Missouri, and "Into the Realms of Deity," by Lamar Buckner of Ogden, Utah. Both speakers received books, the gift of President Grant.



Photograph by H. Armstrong Roberts.

Bible Sale in U. S. Shows Increase

BIBLE sales in America were about twenty-five percent greater in 1942 than in 1941.

Dr. Robert Taylor, executive secretary of the Chicago Bible Society and representative of the American Bible Society, said:

America is discovering the Bible again. It isn't just a flareup caused by the war but is the result of a real spiritual renaissance which has been coming on for some time but has been quickened by the war.

Home Sunday Schools Planned for Mission Field

A PLAN for home Sunday Schools for the Saints who are living in areas remote from organized branches of the Church has been approved by the Deseret Sunday School Union general board, to be put into operation throughout the Church. The Eastern States mission has experimented with these Sunday Schools for some time, and the Southern States has nine hundred such organizations functioning.

Those Who Have Passed Away

S. F. BALLIF, missionary to Switzerland, 1890-93, to Belgium, 1904-05, president of the Swiss and German Mission from 1905-09 and from 1920-23, and president of the Cache Stake from 1911-1920, died at his Oakland, California, home, November 17. Burial was in Logan, Utah.

Bishops, Presiding Elders Appointed

RIVERSIDE WARD, Bear River Stake, Thomas F. Udy succeeds John H. Ward.

Logan Fifth Ward, Cache Stake, Edgar B. Mitchell succeeds Newel G. Daines.

Pueblo Ward, Denver Stake, Charles Edward Pitts succeeds John J. Wheeler.

Butler Ward, East Jordan Stake, Frank L. Cowley succeeds Philip J. Badger.

Twenty-seventh Ward, Emigration Stake, Zeniff D. Harrison succeeds Parley P. Eccles.

Carlin Ward, Humboldt Stake, Herman O. Layton succeeds Leonard P. Otley.

Montello Branch, Humboldt Stake, DeOnnge W. Tanner succeeds Samuel Bulough.

Kingman Dependent Branch, Moapa Stake, John DeHoan succeeds Conway M. LeBaron.

Westchester Branch, New York Stake, Isaac M. Stewart succeeds H. H. Haglund. Hamer Branch, North Idaho Falls Stake, Clarence Hepworth succeeds James T. Williams.

Ogden Third Ward, North Weber Stake, Milton Hodge succeeds Jesse H. Draper. Spring City Ward, North Sanpete Stake, Ernest B. Terry succeeds James F. Ellis.

Nanakuli Branch, Oahu Stake, G. Melvin Glade succeeds Parley G. Janssen.

Napa Ward, Oakland Stake, John L. Murdoch appointed bishop.

Pittsburg Ward, Oakland Stake, James Harvey Kirby succeeds Branch President Francis Mellor.

Martinez Ward, Oakland Stake, Fred Richard Andersen succeeds Willard B. Knowles.

Winder Ward, Oneida Stake, Ernest W. Carter succeeds Ingram F. Smith.

Pocatello Sixth Ward, Pocatello Stake, Arnold Reddish succeeds J. Golden Jensen.

Pella Ward, Burley Stake, Charles LeRoy Garner succeeds John E. Bowen.

Rolapp Branch, Garbun Stake, Henry Wilcox released in September. No new president appointed to date.

East Ensign Ward, Ensign Stake, Ralph W. Hardy succeeds William M. Faulds.

West Ensign Ward, Ensign Stake, Walter J. Eldredge succeeds Waldo M. Andersen.

Weston Ward, Franklin Stake, Warren Maurice Tingey succeeds Vaughan F. Taylor.

Centerfield Ward, Gunnison Stake, C. Dewey Lund succeeds C. A. Petersen.

Wellsville Branch, Hyrum Stake, Preston Hall Branchley succeeds John J. Hendry.

Nephi North Ward, Juab Stake, Elgin R. Garrett succeeds Albert E. Smith.

Calgary Ward, Lethbridge Stake, Charles Urnsbach succeeds Morgan H. Pitcher.

Liberty Ward, Liberty Stake, Lawrence J. Oborn succeeds Ambrose B. Kesler.

Pleasant View Ward, Malad Stake, John J. Roderick succeeds Thomas Thorpe.

B. M. I. Branch, Moapa Mission, Benjamin Cameron succeeds Raymond Larson.

Elmhurst Ward, Oakland Stake, I. Ray Darton succeeds Glen E. Smith.

Thirty-fourth Ward, Riverside Stake, Thaddeus M. Evans succeeds Charles J. Winter.

Manassa Ward, San Luis Stake, William M. Christensen succeeds Samuel G. Jackson.

Reseda Dependent Branch, San Fernando Stake (new branch), Wallace E. Lund appointed president.

Mammoth Ward, Santaquin-Tintic Stake, David Egar succeeds Biglow Bradley.

Centerville Second Ward, South Davis Stake, Leo V. Worsley succeeds Hugh B. Folsom.

Ephraim South Ward, South Sanpete Stake, H. Alvah Fitzgerald succeeds E. Parley Christensen.

Panaca Ward, Uvada Stake, Lester E. Lee succeeds Willie Robinson.

Jewett Dependent Branch, Young Stake (new branch), J. Oliver Stock appointed president.

Hurricane South Ward, Zion Park Stake, C. Carroll Heaton succeeds Elmer A. Garff.

LaVerkin Ward, Zion Park Stake, Loren D. Squire succeeds Vernon Church.

(Continued on page 60)

Editorial

And So, As Always, We Face Uncertainty

WITH another new year now to become a part of the reality of our lives, we contemplate again those things which belong to the changeless past, and those things which are yet to come. And as we look out upon the prospect of the year that lies before us, perhaps that which impresses itself most upon our minds is its uncertainty—all of its undisclosed events. Sometimes we think if we could only know we could endure all—but that is not the way of this life. After fortifying ourselves to the best of our ability and in accordance with the best knowledge we have, we must accept what comes—without knowing.

But new years have always held their own secrets, and no matter what the world expects this new year to give it, there is some finality in the thought, and perhaps some comfort too, that there has always been uncertainty. In this respect the coming year is no different from any other. A year ago there were uncertainties, also, and we had no liking for the prospect, but we have lived through it, with many compensations to relieve the uninviting picture.

And now again, as always, we face uncertainty—but only uncertainty so far as passing events are concerned, beyond which there remain the fundamental, unchanging certainties; and the circumstances of a passing day must not be allowed to confuse these fundamentals that govern our lives. In the long view of immortal man there is still only one set of rules to be followed. Passing regulations may change; the outward habits of our lives may, of necessity, be altered, but, at peace or at war, at home or away, we must not let ultimate objectives be lost sight of, nor principles nor standards nor beliefs nor ideals, nor any of the goodness of life, be lost. We may go through the fire, but in doing so we must not become as dross.

And so, as we have lived through all the years that are past, and found life to be good in spite of many unwanted things, we can also live through all the years to come, even as long as time shall be given unto us, until we are called back to that home from which we came, where the years are no longer numbered, and where the sweep of time is measured only by the endlessness of immortality.—R. L. E.

On Moving Over

A RECENT article in a weekly magazine of nationwide circulation calls attention to the general dislocation that seems to be more severe—or at least to be causing more concern—in the valleys of the mountains than elsewhere. War is said to be crowding in on the Mormons, moving them over. As farms are converted into factories, and quiet streets into thoroughfares of hurrying commerce, Latter-day Saints are reported to be growing uneasy, even resentful. Symbol of the disruption is the presence of the “stranger” within their gates in unprecedented numbers. Latter-day Saints, so runs the insinuation, are in mortal fear of him, a fear mingled with disdain for him and his ways be-

cause, it is implied, they feel themselves to be his betters; he is the “gentile,” the “outsider”; his are all the vices, theirs all the virtues.

A people still young enough to remember persecution and the threat of extermination may perhaps be forgiven if they seem overly apprehensive—apprehensive not of the “stranger,” but apprehensive of misunderstanding. Though Mormon history seems to be the history of a series of dislocations, rightly interpreted it reveals that Latter-day Saints have always sought society. They can best perform their mission by being “in the world.” Today fully two-thirds of their number live in non-Mormon communities, widely scattered. In that sense, they “moved over” long ago—in the direction of the “stranger,” not away from him. In Ohio, too, and in Missouri, and again in Illinois they sought to be neighbors to him, to establish themselves as his fellow-citizens on a frontier that could best be subdued by fellowship and cooperation, not by division. The final flight to the mountains, the preparation for mass evacuation in the days of Johnston’s army, and the policy of aloofness for some years after can be understood only in the light of rebuff and bitter experience.

It may be well to recall that in earlier days the coming of the immigrant converts to the valleys by the thousands could have precipitated a sociological dislocation from within—a dislocation the more profound because, despite the commonality of belief, the background differences between them and their American brethren were so great—greater than the differences, sociologically, between Latter-day Saints and their non-Mormon friends today.

But through each disturbance Latter-day Saints succeeded in retaining what was fundamental to their way of life: an implicit belief in the Fatherhood of God and the brotherhood of man and, as its corollary, faith in the ideal of a cooperative society which, through their concept of the kingdom of God on earth, they were able to approximate in reality. And because they did not yield, the haven which was once their refuge in isolation today serves a nation in her peril because of its accessibility, the strong heart of a country at war.

Latter-day Saints, fond of quoting Isaiah 2:2, 3, have wit enough to see that the times are an opportunity as well as a challenge. They are discriminating enough to see that in many instances the stranger within their gates brings with him education and refinement, an appreciation of Mormon institutions and history, and a desire to form permanent friendships and establish himself on an enduring basis among them. It would be ridiculous to fear him, an insult to disdain him. With him it is possible in the future to achieve the cooperation which distinguished Mormon society in the past.

To be sure, there has also come to town the stranger with the lurid glance, the unsteady gait, the mocking tongue. He must be resisted—here and elsewhere. The wanton and the camp follower, the irresponsible and the vagrant are not indigent to any community, least of all to Latter-day Saint communities; they are the immemorial backwash of war. Who fears them acknowledges his own weakness, distrusts his own defenses.

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EVIDENCES AND RECONCILIATIONS

lxi. What is Truth?

TRUTH is the desired objective of all rational human action. Science and religion alike are built on truth. Jesus, the Christ, frankly declared to Pilate that "To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth." (John 18:37)

The meaning of a word so commonly used should be generally and correctly understood. Yet, subjected to philosophical speculation, truth has often been given diverse meanings, or left befogged in clouds of abstraction.

Even Pilate seemed confused. His answering comment upon the declaration of the Lord was, "What is truth?" This may have been a sincere appeal for Jesus' definition; but more likely an exclamation of doubt or derision, as if to say, "No one knows what truth is."

In a revelation to the Prophet Joseph Smith occurs a very simple yet comprehensive definition. "Truth is knowledge of things as they are, and as they were, and as they are to come" (D. & C. 93:24)—that is, truth is synonymous with accurate knowledge or a product of it.

This cuts away all underbrush. Without knowledge, truth may not be found. Truth is revealed by knowledge; and knowledge is gained by man through his various senses assisted by such aids as he may secure. That is, the facts of observation, in the visible or invisible world, lead to truth; and truth must conform to human experience. To the seeker after knowledge, truth is constantly being revealed.

The dictionary agrees well in one of its several definitions with the Prophet: "Truth is conformity with fact or reality; exact accordance with that which is, or has been, or will be." This also expresses the thought that truth issues from knowledge.

This throws the burden of discovering truth upon the individual. As he obtains knowledge in any field, he will gain truth. But the knowledge must be correct or it does not lead to truth.

There has been endless speaking and writing about ultimate or final truth. It may as well be admitted at once, and without reservation, that mortal man, gathering knowledge through imperfect senses—his only avenues to truth—must remain content, in many fields of endeavor, with partial truth. The eye of man, sweeping the heavens, gathers some knowledge of the universe; with the aid of telescope and spectroscope more is won; but full knowledge of the starry heavens is yet far beyond man's reach. Nevertheless, the knowledge gained by the bare eye, or by the aid of instruments, reveals truth—partial but noble truth, fit to stand by the side of all other truth. With the progress of time, knowledge-seeking, truth-loving man will ever approach the fulness of truth.

The attempt has also been made to limit man's search for truth to the material universe. This implies that there is no other universe, or that man

is incapable of exploring spiritual domains. Both alternatives are unacceptable to sound thinking. Man and the external universe cannot be confined within the limits of materialism. Therefore, in the search for truth man may touch the source of life, as also the immobile stone; the eternal past, as the endless future; the Lord of the heavens, as the humblest of His creatures; the spiritual, as the material worlds.

In the search for truth it becomes, of course, evident that there are divisions of knowledge. One deals with facts alone; another with the use of the facts for man's good or evil; yet another, to those who believe in God, with the conformity of statements or actions to divine laws.

In a world of living things, knowledge that helps man is of greatest importance, and highest value. Indeed, knowledge of the universe is of value only as it serves man in his upward, progressive journey. Within that statement lie the truths of religion; and therein the importance of religion becomes evident. Simply to gather truth without regard to man's welfare spells an empty life. Or, to gather truth for the purpose of injuring man, makes a devil of such a seeker after knowledge. Only those who seek to find the use of truth for every man's advancement, are the acceptable seekers after truth.

In its noblest sense, truth is knowledge gathered and used for human welfare.

Truth is the most precious possession of man. Light is its fellow traveler. He who walks in the light, may travel intelligently and safely. (D. & C. 93:29, 36) There, also, is a test of truth. (D. & C. 50:23, 24)—J. A. W.

lxii. Who is the Man Like Unto Moses?

IN the early days of the Church, persecution raged against the Saints in Jackson County, Missouri. For the comfort of the people, the Lord gave several revelations. In one He promised, "I will raise up unto my people a man, who shall lead them like as Moses led the children of Israel." (D. & C. 103:16) There have been many conjectures concerning this statement. There have even been misguided men who have declared themselves to be this man "like as Moses."

Yet, the meaning as set forth in the scriptures, is very simple. In modern revelation the president of the Church is frequently compared to Moses. Soon after the organization of the Church, the Lord said, "No one shall be appointed to receive commandments and revelations in this church excepting my servant Joseph Smith, Jun., for he receiveth them even as Moses." (D. & C. 28:2) In one of the great revelations upon Priesthood, this is more specifically expressed. "The duty of the President of the office of the High Priesthood is to preside over the whole church, and to be like unto Moses." (D. & C. 107:91)

The discussion of this question among the Saints, led to the following statement in the *Times and Seasons* (6:922) by John Taylor, then the editor, "The president (of the Church) stands in the Church as Moses did to the children of Israel, according to the revelations."

The man like unto Moses in the Church is the President of the Church.—J. A. W.

HAVE YOU SEEN BILL?

By May Jones Lunt

DID you speak to him? I am afraid not.

Bill is not my son but, oh, how proud I would be if he were. He is a good-looking young chap, clean as they come, and very deeply religious.

Bill finished his first year of college last spring, and instead of coming back to help Dad on the farm he went to the coast to help with the defense work. He is now a welder in a shipyard.

Here is Bill's story as he told it to me a few weeks ago while he was at home for a very few days.

The first Sunday morning he started out to look for a Latter-day Saint Sunday School. While standing on a corner wondering which way to go, the strains of "Put Your Shoulder to the Wheel" reached his ears, and he knew his search was over. He slipped into a back seat, homesickness nearly overcoming him, and when the junior Sunday School started another familiar song the tears came and Bill left, for he didn't want anyone to see him cry.

Every Sunday morning since, Bill has gone to the same Church, paid his tithing, and been given a receipt by the bishop.

Not another soul has spoken to Bill or held out a friendly hand to him or showed the least bit of friendliness to him, and he is so lonely.

Bill is not in uniform, but his job has to be done, and he is doing it well. He needs a friendly smile and a hand clasp. He needs you Latter-day Saint mothers to look after him.

You, who are near these defense plants, won't you please give a smile and a hand clasp to our Bills, Toms, and Henrys who are so far away from us and trying to do their bit?

The Scrap Harvest

FARMERS of America, more farm scrap is needed. Farm scrap is needed now in large amounts to blend with lighter scrap gathered in the recent city drive in order to make the high quality tanks and guns our boys must have on the fighting fronts.

You have done a fine job of collecting and turning in your scrap, but the need increases. Therefore, I am asking each of you to search your farm again and also turn in your scrap as fast as it accumulates. This winter you will be getting your farm machinery ready for the big drive next spring. Turn in all broken and worn out parts and any equipment that's no longer useful.

Claude R. Wickard,
Secretary of Agriculture.

Today!

By Gunnar Rasmuson

TIME and distance have always glistered with appealing enchantment, while in all ages the present has appeared drab and unimportant.

"Nothing can happen here and now" has ever been man's dearest fable.

The momentous happenings in the days of Noah, Abraham, Moses, Christ, Paul, Joseph Smith, and Brigham Young were looked upon by their contemporaries as uninteresting and inconsequential or simply ignored altogether. Still they stood in awe when contemplating the marvelous events to be unfolded in the closing hours of the dispensation of the fullness of times.

Looking backward, we marvel today at the happenings of those eventful days. We stand amazed at the blindness of the people of the past and are surprised that they failed to recognize the significant events of their time.

Looking forward, we await the unraveling of prophecies and the arrival of a new dawn, more brilliant than any yet experienced.

Standing in the midst of the most stupendous happenings in history, we interpret the past and anticipate the future, but are utterly oblivious of the meaning of the mighty forces breaking all around us.

DOWN ON THE FARM

By Jake Falstaff

THE farmer does not have to know much. Aside from learning how to milk, shock wheat, play obstetrician to a Jersey cow, train a dog, put together a binder, fan grain, build a load of hay or a wheatstack, judge weather, start a balky horse, operate a gasoline engine, repair general machinery, string fences, fiddle clover-seed, trap rats, splice rope, build sheds, butcher hogs, prepare apple-butter, prune trees, vines, and bushes, keep fruit, plant corn, potatoes, cabbage, and garden truck, sow wheat, oats, barley, millet, buckwheat, and timothy, pick seed-corn, cull hens, treat a heifer for a rotten hoof with butter antimony or a horse for the colic, harness a horse, fertilize a field, pull stumps, shingle a roof, watch the markets, breed livestock, weld a broken shaft, whittle out a new wagon-spoke or a whiffletree, operate some twenty different kinds of machines, run a radio, and stand off the light-nigrod salesman—he doesn't have to know more than the average young man could learn in twenty years of intensive training.—from *Come Back to Wayne County* (Houghton Mifflin Company)

NEW TESTAMENT

Persons

1. What unrighteous judge trembled before a prisoner in chains?

2. Which of the apostles first suffered martyrdom?

3. Of whom and by whom was it said that they were neither cold nor hot spiritually?

4. What was the Savior's last command to his disciples?

5. What test of discipleship did Jesus give?

6. Who took Judas' place among the twelve?

7. Who is called the light of the world?

8. To whom did the Savior appear the second time after His resurrection?

9. By whom and to whom was the command given, "Go to all the world and preach the gospel"?

10. Who is mentioned as coming to Jesus by night?

11. What three apostles were regarded by St. Paul as pillars in the Church?

12. Who wrote the last book in the Bible?

13. What New Testament character forsook Christ for the love of the world?

14. What was Paul's occupation?

15. Who had power to handle serpents unharmed?

16. In which of the gospels is the mission of the seventy recorded?

(Answers will be found on page 37)

Handy Hints

Payment for Handy Hints used will be one dollar upon publication. In the event that two with the same idea are submitted, the one postmarked earlier will receive the dollar. None of the ideas can be returned, but each will receive careful consideration.

To dry a woolen sweater quickly and keep it in shape, place it on a heavy Turkish towel and roll with a rolling pin, shaping it as you roll. The sweater will become almost completely dry while you are still rolling, the seams will be flat and the surface will assume a soft and lovely finish.—Miss N. T., Clifton, Idaho.

To remove paint from hands, rub well with drippings—bacon grease, for example. Wipe off with a cloth and then wash. This works like a charm and leaves the hands soft.—J. H., Pocatello, Idaho.

To clean a delicate silk lampshade you can roll summer dust or winter smoke off its surface with a small piece of dough wall-paper cleaner. Even the pleated shades respond to this treatment. But don't rub the dust into the fabric with a brush.—L. S. A., Ogden, Utah.

Cooks' Corner —

By Josephine B. Nichols

"SHARE THE MEAT FOR VICTORY"

(See also "Meat As Human Food" page 14)

To make sure that our fighters and our allies get the meat they must have, the government is asking civilians to limit their meat consumption voluntarily to 2½ pounds a week for persons over twelve years of age; 1½ pounds for children six to twelve years; ¾ pound for children under six years of age.

In addition to 2½ pounds a week of beef, pork, lamb, veal, and mutton, you can serve such highly nutritious foods as liver, tongue, sweetbreads, kidney, brains, heart, as well as poultry and fish.

Using the following recipes will help to spread your share of meat over the week.

Baked Salmon Casserole

- 3 cups mashed potatoes
- 4 tablespoons shortening
- ¼ cup flour
- ¼ cup evaporated milk
- ¼ cup water
- 1 teaspoon salt
- ½ teaspoon pepper
- 1 cup grated American cheese
- 2 cups salmon or 1 No. 1 can
- ½ cup bread crumbs

Make white sauce by melting shortening, blending in flour, adding milk and water gradually, and cooking until thickened. Add seasonings. Add cheese and stir until cheese is melted.

Place a layer of mashed potatoes in buttered casserole. Pour half the sauce over potatoes. Add a layer of salmon and cover with remaining sauce. Sprinkle with buttered crumbs. Bake in moderate oven (350° F.) twenty minutes.

Beef and Kidney Pie (A meal in a dish)

- 1 pound beef chuck or round steak cut in ½-inch cubes.
- 1 veal kidney cut in small pieces
- 2 tablespoons fat
- 1 cup boiling water
- 1½ teaspoons salt
- 1½ teaspoon pepper
- 1½ cup minced onion
- 1½ teaspoon Worcestershire sauce
- 1 tablespoon flour
- ¼ cup water
- ½ cup cooked diced celery
- ½ cup cooked diced carrots
- 1 cup cooked diced potatoes
- 1 cup canned peas
- ½ cup diced green peppers

Brown onion slowly in fat; then add meats and brown well on all sides. Add salt, pepper, Worcestershire sauce and boiling water. Simmer slowly two hours. Mix the flour with cold water and stir into the meat to thicken it. Add the vegetables and bring to boil. Pour into round baking dish and cover top with biscuit dough cut in wedge shapes. Bake in hot oven (450° F.) fifteen minutes.

Biscuit Dough for Pie

- 1½ cups biscuit flour
- ¼ cup evaporated milk

(Concluded on page 36)

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(P.S. NOT AT HOME)



LET'S BREAK BOTTLENECKS AT BUS STOPS

Ever savedrop on a prolonged parting when the bus is ready to leave? In peace times it might have been amusing, but that's not true today. Fighting men and war workers must be on time. Buses have been slowed down to save tires—that means time must not be wasted at bus stops if schedules are maintained.

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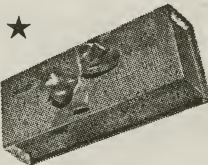
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auxiliaries.

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★ **COOKS' CORNER**

(Concluded from page 35)

$\frac{1}{4}$ cup water
Add liquid to flour and mix well. Roll to one-half inch thickness, cut, and place on pie.

Liver and Spaghetti Casseroles

$\frac{1}{2}$ pounds beef or pork liver
2 tablespoons flour
2 tablespoons fat
3 cups cooked spaghetti
1 cup canned tomatoes
1 small onion minced
1 teaspoon salt
dash of pepper
Scald liver, drain and dice; dust with flour and sprinkle with salt and pepper. Melt fat, add meat, and fry slowly until brown. Arrange alternate layers of meat and spaghetti in a well-greased casserole or baking dish. Combine remaining ingredients and pour over spaghetti and meat. Cook for one hour in a moderate oven (350° F.).

Cheese Souffle

1 cup milk
2 tablespoons butter
2 tablespoons flour
 $\frac{1}{2}$ teaspoon salt
1 cup grated cheese
3 egg yolks
3 egg whites

Melt butter, stir in flour. Add milk slowly, stirring until thickened. Add the salt and cheese, stirring until the cheese is melted. Add beaten egg yolks and mix well. Last, fold in the well-beaten egg whites. Pour

into oiled baking dish and set in a pan of hot water. Bake in a moderate oven (350° F.) twenty minutes or until firm.

Chicken a la King

$\frac{1}{2}$ cups cubed cooked chicken
2 tablespoons butter
3 tablespoons flour
1 teaspoon Worcestershire sauce
 $\frac{1}{2}$ cup evaporated milk
1 cup water or chicken stock
2 tablespoons chopped green pepper
2 tablespoons chopped pimiento
 $\frac{1}{2}$ teaspoon salt

Melt butter, stir in flour; then add liquid slowly, stirring until thickened. Add chicken, Worcestershire sauce, green and red pepper, and salt. When well heated and blended, serve over hamburger buns cut in half and toasted. Garnish with parsley.

Luncheon Salad

1 package lemon gelatin
2 cups water
1 cup diced cooked veal
 $\frac{1}{2}$ cup diced cooked chicken
 $\frac{1}{2}$ cup chopped celery
 $\frac{1}{4}$ cup chopped green pepper
 $\frac{1}{4}$ teaspoon salt
2 tablespoons vinegar
 $\frac{1}{4}$ cup chopped stuffed olives
1 teaspoon onion juice

Dissolve gelatin in hot water and chill. Combine remaining ingredients and fold into chilled gelatin. Turn into loaf pan or in individual molds. Chill until firm. Unmold on crisp lettuce, or serve in slices. Garnish with mayonnaise.

REED SMOOT AND THE BIG HORN

(Continued from page 26)

been called "the largest log cabin in the world," the Cowley recreation hall. The attendance justified this arrangement, for over thirteen hundred people came over mountain and desert to attend the Sunday service.

Among those who looked most eagerly for the coming of Elder Reed Smoot was the family of Brother McKenzie Robertson, son of a Big Horn pioneer. The great blessing wrought in their home through the ministrations of a humble servant of God is best told by the following letter to the author:

Lovell, Wyoming
May 16, 1942

Dear Sister Johnson:

In answer to your letter, we are very grateful for the opportunity of giving you this testimony.

Leona Beas was born April 8, 1934. She was a strong, well baby until she was nine months old. Then she had some very serious ear trouble.

After she recovered from this illness, she seemed quite well until she contracted a terrible cough. We took her to the doctor here. He said she had whooping cough. She coughed continually for about five months, which left her very frail. We have seen her cough when it seemed that it would tear her little body apart.

In August, 1936, Mrs. Robertson sat

down to get her baby to sleep and at the time the baby had a high temperature. The mother had read many articles on tuberculosis. In one of these articles she had read that they had a high temperature most of the time.

I was working at the Robertson Implement Co. My wife came immediately to the store and said she thought we should take her to Billings [Montana] this Monday afternoon. Dr. Nelson gave her the serum, but didn't think it was tuberculosis. He said he would prescribe for her cough. It took three days for the test to show that it was in full bloom. On Thursday we took her back. Dr. Nelson phoned the X-ray room (Dr. Bridenball was the X-ray doctor).

They took three pictures, one from the front, one from the back, and one from the side. We waited almost all day. When the pictures were finished we saw a very sad-faced doctor bring them in. I told him we wanted to know the truth. He held the pictures to the light. Active tuberculosis in the lungs looks like blowing snow in the pictures. Her lungs seemed to be full. He told us tuberculosis was fatal to a child under two years of age.

He told us to take her home and see if we could get her in the sanatorium at Basin. If not we would have to care for her in our home. We might be able to prolong her life for approximately six months.

We arrived home about 8:30 p.m. Bishop Frank H. Brown administered to her that evening. The next day we told the bishop we were also going to take her to Elder Smoot. He then told us it was the thing to do.

REED SMOOT AND THE BIG HORN

On Sunday we went to Cowley, Wyoming. I met President Archie R. Boyack at the door and told him my trouble. He said their day was so full they would hardly have time for lunch, but if they had a minute he would keep me in mind.

We couldn't stay in conference, so we went to the car and shed a few anxious tears. Then I went back to the meeting. I felt the opposing spirit and left the meeting twice [intending] to take my baby home. I felt that they wouldn't find time to take care of my troubles. The spirit spoke to me and told me I had brought her up here to see Elder Smoot, to take her to him.

I took her in my arms and went back to the building and waited until meeting was over. We made our way through the crowd to the stand to Elder Smoot. President Boyack gave us an introduction. I started to tell him what was the matter with the baby. He said, "You don't need to tell me what is wrong. I can see." He said he didn't have any oil with him so we used mine. I gave him the oil, and he asked President Boyack to anoint her. Elder Smoot blessed her and asked the Lord to heal her according to His will.

After he was through, I told him I was willing that the Lord's will be done. He asked my wife if she were willing that the Lord's will be done. She told him she was. He said that was all he asked the Lord to do.

That Sunday night the baby was so ill

all night I thought she was going to die. I sat up all night with her.

Monday morning I told my wife we would take her to Basin that day. She was much better and we could hardly keep her in bed. We were going to go to Basin on Tuesday but I felt impressed to go that day. We went to the state sanatorium.

When we got there and met Dr. Kanable, he told us if we had waited until Tuesday he would have been gone for two weeks. We gave him our permit from the Billings doctor. He took the baby to the X-ray room. We told him the pictures were available from Billings. He said he took his own pictures. There weren't many words spoken until the picture was finished. He came in with it in his hand, a big smile on his face, put the picture over a light and showed us where the tuberculosis had been in the glands around her heart, but were all sealed in calcium and lime. That is nature's way of healing the first infection. There were no traces of the second infection. Dr. Kanable compared the two sets of pictures, was astonished at the recent date of the X-rays taken at Billings and said, "To be healed so quickly is contrary to all scientific knowledge—it is a miracle." She had been healed of that infection through the will of the Lord and the power of His Priesthood.

This is my testimony of the healing of my baby girl. I bear it in the name of our Lord and Savior Jesus Christ. Amen.

McKenzie Robertson.

LETTER TO WILL HAYS

(Concluded from page 8)

Alcohol and tobacco, with their degenerative effects endanger both objectives.

We commend you for all the fine things that you have done—the elimination of profanity, for example. And now in the name of our youth and of all American youth we appeal to you, who bear so much moral responsibility in this phase of our recreational life, to look into this situation and answer to your conscience as the good American that you are. We believe the wrong done to impressionable young people will tend to debauch individuals and bring about a poorer grade of American manhood and womanhood. Those who love America will support you in the action we plead with you to take.

Yours sincerely,

General Presidency of the National

Woman's Relief Society. By Amy Brown Lyman, President, Representing 115,015 mothers.

General Superintendency of the Sunday School Union. By George D. Pyper, General Superintendent, Representing 360,337 members of all ages.

General Presidency of the Young Women's Mutual Improvement Ass'n., By Lucy Grant Cannon, President, Representing 76,867 young women.

General Superintendency of the Young Men's Mutual Improvement Ass'n., By George Q. Morris, General Superintendent, Representing 65,511 young men.

General Presidency of the Primary Association. By May Green Hinkley, Superintendent, Representing 129,958 children and teachers.

NEW TESTAMENT PERSONS

(Answers to Questions found on page 34)

1. Felix before Paul. (Acts 24:25)
2. James. (Acts 12:2)
3. The angel to the Leodiceans. (Revelations 3:16)
4. Go, teach all nations, baptizing them. (Matthew 28:19)
5. If ye have love one to another. (John 13:35)
6. Mathias. (Acts 1:23)
7. Jesus. (John 1:9; 8:12; 12)

8. Cleopas and Luke, two of His disciples. (Luke 24:15-18)
9. Christ to the apostles. (Mark 16:14-15)
10. Nicodemus. (John 3:2)
11. Peter [Cephas], James and John. (Galatians 2:9)
12. John.
13. Demas. (II Timothy 4:10)
14. Tentmaking. (Acts 18:3)
15. Paul. (Acts 28:3, 6)
16. St. Luke. (Luke 10:1)

IDEAS

From My Kitchen to Yours!

PACK A LUNCH WITH A PUNCH

Sandwich Suggestions: A box lunch packs a punch with foods which supply energy, proteins, minerals and vitamins—so important to the health of our defense workers and school children. Meat, poultry, eggs, fish are common sandwich fillings. But for a more pleasing variety, and to help you in the eternal problem of what to make, try these 15 suggestions combining nourishing, flavorful Tea Garden delicacies using different kinds of bread for variety.

1. Cold Roast Beef with Tea Garden Strawberry Apple Jelly on oatmeal bread.
2. Chopped ham with Tea Garden Mixed Fruit Jelly on cracked wheat bread.
3. Ground roast lamb with Tea Garden Mint Jelly on French bread.
4. Meat loaf with Tea Garden Blackberry Jelly on enriched white bread.
5. Smoked Tongue with Tea Garden Apricot-Pineapple Preserves on Pumpernickel bread.
6. Liver Sausage with Tea Garden Strawberry Jelly on rye bread.
7. Chicken with Tea Garden Bing Cherry Preserves on whole wheat bread.
8. Peanut Butter with Tea Garden Red Currant Jelly on cracked wheat bread.
9. Graham cracker sandwich of creamed cheese and Tea Garden Raspberry Preserves.
10. Chopped cooked prunes with Tea Garden Apricot Preserves on nut bread.
11. Cottage cheese with Tea Garden Blackberry Preserves on whole wheat bread.
12. Deviled egg with Tea Garden Watermelon Pickle on whole wheat bread.
13. Chopped cric bacon with Tea Garden Orange Marmalade on corn bread.
14. Cream cheese with Tea Garden Mixed Fruit Jelly on rye or enriched white bread.
15. Flaked fish mixed with Tea Garden Drips Syrup and a little mayonnaise on enriched white bread.

TIP! In making Tea Garden Jelly and Preserve sandwiches, spread bread with good layer of butter or cream cheese to prevent jelly from soaking in.

TEA GARDEN STEAMED ORANGE MARMALADE PUDDING

Cream 1½ tablespoons butter until soft and smooth; gradually cream in 3 tablespoons sugar; add 2 well-beaten eggs. Sift together ½ cup sifted all-purpose flour, ½ teaspoon baking soda, and a pinch of salt; add to first mixture; beat in ½ cup Tea Garden Orange Marmalade. Turn into a well-greased mold; cover tightly; steam 1 hour. Serve with Marmalade-Cream Sauce made by whipping ½ cup heavy cream and folding in 2 tablespoons Tea Garden Orange Marmalade. Serves 4.



Helen Thwaites
YOUR TEA GARDEN HOSTESS

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SAM BRANNAN

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MORNING
MILKBEGIN THE NEW YEAR
RIGHT

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(Continued from page 21)

ognizing his talents for what they were, he made him partner in the enterprise."

But precious time allowed no immediate concern for Keseberg, or the ghoulish sights about the Donner campground. Later visitors must tend to interment of the dead. The three intrepid wayfarers must cross the mountains, or perish. And negotiating the Sierras was but one hazard they faced. Hostile Indians, waterless deserts, and a thousand miles of unfriendly terrain must be conquered before the day they might greet the Saints from Illinois. When finally the time came that the mountains at last were behind them, each oncoming wagon-train was met with happy anticipation. Perhaps it was Brigham Young's vanguard, California-bound! And each in turn proved a disappointment.

EARLY in June the three adventurers wearily rode into Fort Hall. This decrepit stockade was the junction-point of all westward migration, and it was here the road split. The north trail led to Oregon; the south branched off to California. To Samuel's astonishment, by far the greater number of companies headed for Oregon—and as a lover of California, it lay beyond his understanding why this should be so.

Now, at long last, came a message from Brigham Young. It was tendered him en route by a westbound company. Eagerly he scanned its precious contents.

Black Hills, Bitter Creek, 30 miles west of Ft. John, or Laramie, on the Oregon and Calif. route from the Platte, in camp of Israel's Pioneers.

June 6, 1847.

Mr. Samuel Brannan:

My dear Sir: By my date you will discover my location, and as there is an emigrating company from the States camped about one-fourth of a mile back this eve, some of whom, as I understand are destined for San Francisco, I improve a few moments to write you. About the time you left New York, the first company of friends left Nauvoo for the west, and in June arrived at Council Bluffs, where they were invited by Pres. Polk, through Capt. James Allen to enlist in the services of the United States and march to and be discharged in California. . . . About 500 enlisted. Capt. Allen died at Ft. Leavenworth, and was succeeded by others in command, and the Battalion was marched to Santa Fe, from whence 150 were returned to Pueblo, on the Arkansas, invalids, etc., and the remainder continued their route to Mexico or towards Calif. by the South route.

After the battalion left Council Bluffs, the remainder of our camp settled on the west bank of the Missouri about 20 miles north of the Platte River, and threw up log cabins, etc., so as to make themselves as

comfortable as possible. And thus passed the winter. . . .

By the middle of Sept. Nauvoo was evacuated, and the city in possession of those who had chosen to go there for that purpose. Those who had left came on to Winter Quarters, the village before mentioned on the Missouri, or stopped at intermediate places. . . .

This camp, which left Winter Quarters between the 6th and 14th of April, consists of something less than 200 men—two men to a wagon, accompanied by two-thirds of the council and men in pursuit of a location for themselves and friends, which they expect will be west of the Rocky Mountains.

We left upwards of 4000 inhabitants at Winter Quarters and expect a large company which have since started, and are now en route, among whom will be as many of the families of the Battalion as can be fitted out. If any of the Battalion are with you or at your place, and want to find their families, they will do well to take the road to the States, via the south bank of the Salt Lake, Ft. Bridger, South Pass, etc. and watch the path or any turn of the road till they find this camp. . . . The camp will not go to the west coast or to your place at present; we have not the means.

Any among you who may choose to come over into the Great Basin or meet the camp, are at liberty to do so; and if they are doing well where they are, and choose to stay, it is quite right. . . .

The papers report your arrival and that you have the only printing office in Upper Calif., but I do not know the name of your paper. . . . I should have mentioned that from information received at Ft. Laramie, it is expected that the command, belonging to the Battalion at Pueblo is on their route toward Calif. by the South Pass and will be at this point in a few days.

BRIGHAM YOUNG*

TO Samuel Brannan, this long-awaited letter was as enlightening as it was depressing. Its terse sentences told of the evacuation of Nauvoo; of Winter Quarters; of the historic march of the Mormon Battalion to California. It revealed at last the whereabouts of Brigham Young and the vanguard. But at the same time it was darkly foreboding. Unmistakable was its disclosure that the pioneer companies were not bound for California, but to the desert alkali flats of the Great Basin! That must not be! The Saints, somehow, must be turned from so foolish a move! Charles Smith was emphatic in his declarations that the Great Basin could never support human life—that California, in comparison, was a living Eden.

Only by a fast and desperate ride could they hope to intercept President Young's company. By every means of persuasion they somehow must induce the pioneers to avoid this arid land, continue on to Fort Hall, and thence under their experienced pilotage on into California. The very fate of the Latter-day cause seemed at stake. They must spare neither selves nor animals if they would save the Saints!

*Journal History, June 6, 1847

SAM BRANNAN

William Clayton, whose vivid pen has recorded much of the drama of the pioneer journey of 1847, tells thus of the historic meeting of Samuel Brannan and Brigham Young on the banks of the Green River:

Wednesday, June 30. . . . We resumed our journey at 8:30 a.m., President Young, Kimball, and others going on ahead again. . . . At 11:30, having traveled eight miles, we arrived on the banks of Green River and formed our encampment in a line under the shade of the cottonwood timber.

Green River is very high, there being in the channel from twelve to fifteen feet of water; the width of the stream is about eighteen rods with a very rapid current. . . . The grass grows good and plentiful, but still not so much as has been represented. This river is 338½ miles from Fort John. After dinner the brethren commenced making two rafts, one for each division, and soon afterwards Samuel Brannan arrived in camp, having come from the Bay of San Francisco on the Pacific Coast to meet us, obtain counsel, etc. He is accompanied by a Mr. Smith and another young man. They have come by way of Fort Hall.*

Only the travel-frayed Samuel Brannan knew how desperately necessary it was he "obtain counsel." And in return he felt he had some counsel to give—since it was now so apparent Brigham Young and the Twelve had set hearts on turning southwestward to the valley of the Great Salt Lake.

But first must come the interchange of greetings, the excited telling of the *Brooklyn's* dramatic voyage, and the tragic story of Nauvoo's fall and the sufferings at Winter Quarters. And in this historic hour, two movements of the great Mormon symphony of faith blended themselves into an harmonious whole. The third movement, that of the Mormon Battalion, was inferentially trailing itself beyond the immediate horizon. Time had not yet arrived for its moment.

Yet there was news of the Battalion. The sick detachment which had wintered at Pueblo, already was reported as on its way to join the pioneers. Any day it might arrive.

Samuel Brannan had traveled far to lay his case. After that first flush of social amenities had submerged itself into the stern tasks of river-ferrying, he earnestly endeavored to convince Brigham Young of the gross mistake in Zion's choice. To Brannan at least the arguments were persuasive and logical. How could human life expect to subsist there when every trapper and plains-scout could tell it was alkali desert, fit only for the abode of savages, wolves, and jackrabbits? Furthermore, he had been told, it froze there nearly every day in the year, and whatever growing-season the desolate place possessed was entirely too short for the maturing of crops.

President Young shook off the argu-

ments with a bland smile. He seemed little impressed by Samuel's fervid description of the California Eden, and countered with a faith-nurtured opinion that a touch of the Lord's hand, coupled with the brawn of Saints, could make an Eden of almost any place.

Neither eloquence nor logic could dent the armor of conviction which the leader turned toward Brannan. But the California elder had an unbending will of his own. He felt he could well afford to be patient, when common sense was arrayed in his behalf. No man who had conquered the Sierras and drouth-ridden deserts to defend so precious and far-reaching a cause must allow himself to become discouraged by first rebuffs of the leader. There was still a reasonable certainty that, after a glance at that sagebrush wilderness, Brigham Young would not risk approval of it as future home of the Saints. There was still the Hastings cut-off from the Great Basin to the coast. "On to California!" must surely come the cry. And in joyous reunion, the Saints of the *Brooklyn* would yet greet the Saints from Nauvoo—and together they'd yet build to God's glory on the summered slopes of Pacific America.

ON July 4, while still at Green River, twelve dust-begrimed soldiers rode into camp. To the happy surprise of all, they announced themselves as the advance guard of Captain Brown's invalidated Pueblo detachment of the Battalion. In search of stolen horses, they had ridden into Brigham Young's camp quite by accident. And since both thieves and horses had been reported as being at Fort Bridger, it was in such direction their journey lay. After another avid retelling of experiences, President Young and the Council requested volunteers to return, and if possible intercept Captain Brown's main command. That day President Young wrote in his journal:

The council decided that Sergeant Thomas S. Williams, one of the brethren of the Mormon Battalion who had overtaken the pioneers on Green River, should return to meet Capt. James Brown and the Battalion company from Pueblo, accompanied by Samuel Brannan, and inasmuch they had neither received their discharge, nor full pay, Bro. Brannan should tender them his services as pilot to conduct them to California.¹⁰

Calm with the certainty of the eventual uniting of all segments of the Mormon pattern in the rich valleys of the Pacific, Samuel Brannan was happy to offer himself as guide to Brown's company—for the plan was to route the company on this westward journey by way of Great Salt Lake and thence on to the coast. After this reuniting with the pioneers in the Great Basin, it was likely all the Saints would continue

(Continued on page 40)

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*William Clayton, Journal

¹⁰Brigham Young Journal, under date of July 4, 1847

SAM BRANNAN

(Continued from page 39)

westward. So, without delay, Brannan and Williams headed toward Pueblo by way of South Pass. By the middle of July they had successfully intercepted Captain Brown's command on its line of march toward the coast.

Meanwhile Brigham Young's pioneer company plodded its way across mountains and through valleys only dimly marked by the wheels and shovels of the previous Hastings party. And by July 24, Latter-day Saints were breaking ground in the sloping valley beside the great salten sea.

BEFORE July had ended, Samuel Brannan, in company with Captain Brown and the lost hundreds of the Battalion's "sick detachment," likewise rode into the valley. The reunion of Saints was joyful enough, but no joy sang in Brannan's heart. His dark eyes looked agast at what had happened. The worst he'd imagined had come to pass. Brigham Young not only had chosen to sojourn the Saints in the forbidding wilderness, but had actually marked out a city!

Acres of sun-baked earth had been creek-flooded and plowed. A fort and dwellings were under construction. Streets and town plats were surveyed and marked. "Inheritances" were being dealt to the faithful. A "bowery" had been erected for public meetings, and a spot marked for the Lord's House.

Reluctantly, and with heavy heart, Samuel Brannan joined Brigham Young in a carriage inspection-tour of the vast terrain of sagebrush land which Latter-day Saints now must know as home. Mentally he compared the sun-swapt picture of blue desolation with the great land he felt to be of more certain promise to the west. He thought of California's wide, navigable rivers, and compared them with the puny creeks and the brush-choked stream Brigham had named "The River Jordan." He thought of California's gentle climate and compared it to the blistering, dry mountain heat and the vicious winters and howling winds so surely a part of this wilderness. He thought of New Hope, with its bottomless black soil, its endless procession of wild life and game. And like a sickening echo he heard the mournful wail of the coyote.

While the dusty carriage bumped its way along the prairie's weather-ruts, Samuel's heart grew sad and bitter. The trip had been useless. The promises he'd left behind must be refuted. In a frenzy of desperation he begged President Young to reconsider, and recounted to him again the manifold assets of a land which surely must some day become the richest portion of America. He listened irritably to the leader's calm explanation that God had made the choice—not Brigham Young. That the purpose and wisdom was His—not puny man's.

There was little conviction in Sam-

uel's breast when the leader explained that Latter-day Saints too often had faced the guns and felt the lash of those who misunderstood their way of life. That a land so desirable as Samuel had pictured California must of necessity draw men as syrup draws flies, and no hope of Mormon peace and isolation was contained therein. That God's kingdom and the kingdom of the world could never grow in harmony side by side. It was vain for Brigham Young to point out that in these arid vales Samuel so heartily detested, the Saints must fight to live—and because they must turn everlastingly to God for help, they would live. Ease, he was told, meant spiritual and physical death. That only by taking that which no other man wanted could they be freed from human rapacity and be reasonably certain of building the Mormon pattern of life unmolested. On one thing alone was Samuel quick to agree—that no enemy was likely to raise any claim to the land now chosen for the Saints!

President Young likewise reminded Samuel that a number of his acts were neither acceptable in the Lord's sight nor to His Church. The Benson and Kendall contract, which Samuel had executed in New York, had been rejected by the Council as a veritable covenant with death. The Saints, he was told, would rest their protection in the Lord above—not in a handful of "the most prominent demagogues of the country."

Samuel finished the carriage ride, smarting under defeat, and with black anger raging in his soul. Hurriedly he made preparation for the return to California—with the expectation of piloting the Battalion members from Pueblo west to join their comrades-in-arms on the coast. The Battalion's time of enlistment had now expired, and it was anticipated that Brown's detachment must proceed to California for mustering-out and payoff. But unexpectedly President Young decided on a new course. Following counsel with the leader, Captain Brown mustered out his Battalion command in Salt Lake Valley, and thereby released these brethren's willing hands to Zion's cause. As to their pay, it was decided Brown should accompany Brannan west. He would collect pay for all the soldiers remaining behind.

In final desperation, Samuel Brannan made still another attempt to convince Brigham Young of the folly of his choice. The encounter led to a bitter quarrel, and ended with deep distrust on the part of President Young for the arrogant, self-willed New York Saint. Moreover, the leader entrusted Captain Brown with the Council's letters of instruction to the brethren on the coast—and Samuel considered this an open affront to his office of president of the

¹*Journal History*, Jan. 26, 1846. Letter of Brannan to Young.

California branch. To him it was stinging proof that President Young not only had lost confidence, but also had rejected both him and his calling.

At the suggestion of Apostle Orson Pratt, Samuel busied himself instructing the brethren in the Mexican way of adobe construction while he nursed wounds and chafingly awaited Captain Brown's preparation for the perilous overland trek. At last, on August 9, 1847, the little party of horsemen turned their backs on Zion.

In the turbulent, rebellious soul of Samuel Brannan seemingly there were no regrets. His farewell to Zion proved a final one.

(To be continued)

On the Book Rack

(Concluded from page 28)

NUTRITION

(Fern Silver, D. Appleton-Century Co., New York. 1942. \$1.00.)

THIS admirable book is intended to be an introductory text for school use. But it would serve equally well for reading by those long out of school. It presents the fundamentals of nutrition comprehensively, yet simply. It is well illustrated, further readings are suggested, and useful facts are placed in tabular form throughout the book. America would be greatly benefited, many of our national ills would vanish, if every boy and girl were required to study in school this or a similar book. Educational wisdom should begin with the study of self.

—J. A. W.

GOLDEN FLEECE

(Hughie Call. Houghton Mifflin Company, Boston. 250 pages. \$2.75.)

THIS woman's story of life on a sheep ranch makes vital reading as well as gives a good picture of a valuable part of our national life. The picture is particularly vivid because the author was herself what most of her readers are—a "tenderfoot." Therefore, the picture she draws is a most enlightening, as well as a refreshing one.

The book is delightful and will furnish a lasting picture of an important phase of our American life.—M. C. J.

FRONTIER BY AIR

(Alice Rogers Hager. Illustrated. Macmillan Company, New York. 1942. 243 pages. \$3.50.)

FOR those who would know about Brazil's situation, this book is a must book. Mrs. Hager, well-known for the work she has done as chief of public information for the Civil Aeronautics Board until recently when she opened her own news service, has done a much-needed job well.

Mrs. Hager made the trip "by anything," as the photographer said, for she traveled by oxcart, by river, by foot, whenever the plane failed to carry her where she wished to go. And in the book, she introduces her readers to many people who are to be found in the outlying provinces as well as the more densely populated areas. One of the chief charms of the book lies in the intimate pictures Mrs. Hager paints of Brazilian life.—M. C. J.

MELCHIZEDEK PRIESTHOOD

Stake Committee

PRIESTHOOD supervisors automatically have increased responsibility during abnormal times. The world is upset with war; quorum members are away in the armed forces of the nation; others are traveling around to get work in defense plants. Families are being separated and quorums are finding that many of their number are absent for one cause or another. It seems that every principle and organization is being challenged by conditions in the present turmoil.

Therefore extra effort must be expended by those called to supervise the Priesthood in order to hold the quorum organizations intact and offset the perverse influences which abound. Take definite steps to keep in touch with absent members whether they are in the army or in defense factories. Urge transferred quorum members to affiliate themselves immediately with the nearest Priesthood organization, and then have someone assigned to write them to learn whether they have so established themselves.

The disturbing conditions which surround us today also may carry beneficial results. Some quorums are reporting that the members are drawn closer together and that cooperation and friendly consideration seems to flower best when opposition is trying to distract the work of the Lord from without.

Quorum Officers

Suggestions for Quorum Presidencies

THE following suggestions have been taken from a mimeographed list which was compiled by the quorum officers of Ensign Stake.

1. Secure the book *Priesthood and Church Government* and study its contents.
2. Always be humble and prayerful.
3. In conducting the affairs of your quorum, keep in harmony with the Church plan.
4. Meet weekly as a presidency (including secretary) to discuss quorum problems and plan your work.
5. Spend at least one week night each week in the interest of your quorum and members. Presidencies are responsible for every person who belongs or should belong to the quorum.
6. Keep enthusiastic. Make all members "quorum conscious."
7. Don't try to run your quorum alone.
8. The four committees should be fully organized. Keep them active and functioning.
9. Visit all sick members of your quorum.
10. Make regular personal calls to all inactive members.
11. Provide an assignment of an activity for every member of your quorum.
12. Social activities should be regularly sponsored.
13. See that all members feel at home in your quorum.
14. Foster a quorum project that will bring all members of the quorum together in activity and purpose.
15. Be careful in selecting a class instructor. He must have a testimony and knowledge of the gospel as well as the ability to create interest.
16. Ward teaching should be completed during the first two weeks of the month.
17. Secretaries should:
 - (a) Bring records up to date and maintain them accurately.
 - (b) Check with ward clerk to keep roll currently accurate.
 - (c) Send monthly report in regularly.
 - (d) Be prompt in sending the quarterly report to the stake officer.

Personal Welfare

Suggestions for the Personal Welfare Department of the Monthly Priesthood Leadership Meeting

IN the Melchizedek Priesthood section of *The Improvement Era* (December 1942, page 808) was introduced an individual quorum member record card. The file, containing a card for each quorum member, is to be kept by the presidency of each Melchizedek Priesthood quorum.

As there pointed out, the chief responsibility for filling out the record is upon the president of the quorum. It is recommended that in the next stake leadership meeting the Personal Welfare department give consideration to the method of putting into operation the proposed individual record system. Record cards should, before the meeting, be obtained by the Melchizedek Priesthood committee so that they may be delivered to the quorum presidents at the meeting. The type of file which each quorum shall provide itself with should be definitely determined and the manner of securing it arrived at. The method of filling out the cards should be considered and determined, and full details of the procedure to put the system into immediate effect should be worked out, so that the Personal Welfare committee of each quorum will know how to proceed to complete the file before the next meeting. It is further suggested that the chairmen of the Personal Welfare committees (the quorum presidents) be requested to bring their files to the next leadership meeting, where their value and use may be considered.

Class Instruction

Responsibility of the Teacher

IT is indeed a gifted teacher who can present the lessons week after week and keep them sparkling with interest. Although too often the quorum members judge the Priesthood activity and the value of quorum participation upon the quality of the lesson presentation, the instructors, at any rate, must realize the responsibility that falls upon them.

Thorough preparation will overcome most obstacles. Anticipate lesson needs and assign a quorum member to prepare all the details in advance surrounding a special incident that will come up in a future lesson.

There are various other methods of stimulating interest, apart from the lesson material itself. (1) Draw practical life comparisons from the lesson. (2) Illustrate with current events. (3) Relate little-known bits of Church history which indicate how certain principles were applied in strange situations. (4) Occasionally invite a guest speaker who has had unusual experience.

Church Service

Missionary Work

THE responsibility of presenting and teaching the gospel to the world rests upon the Priesthood. To keep alive the missionary spirit in the quorums of the Priesthood is an obligation of the Church Service committee. Opportunity for missionary service in the wards and stakes of Zion has never been greater. The large influx of people into some of the Latter-day Saint communities to work in the defense industries calls for a strengthening of the stake missions.

Many of these new arrivals know little or nothing about the teachings and doctrines of the Church. Much misinformation and misunderstanding exist in the minds of these people respecting its history, organization, and mission. They should be informed and encouraged to investigate the gospel message. Additional missionaries, a revival of the missionary spirit, and a preparation of quorum members to carry forward this program are matters for consideration and study of the Priesthood quorums.

All this offers an interesting field for Church activity of those qualified and otherwise suited for missionary work. Back of the far-reaching missionary enterprise carried on by the quorum is a desire for the well-being and salvation of the human family. Its purpose is to teach the gospel of Jesus Christ and to establish peace and righteousness in the earth among men.

(Continued on page 42)

Social & Miscellaneous

Annual Social

It is advisable for each quorum to establish at least one major social function as an annual tradition. Then each year as the time nears for the party, or dinner, or play, the quorum members will find themselves looking forward to it.

Select a significant date if possible that concerns the quorum and then determine the type of function you wish to establish. For example, the elders may use April 6 because that is when the first elders of this dispensation were ordained one hundred twelve years ago. The seventy were organized into a quorum February 28, 1835, while the high priests were first ordained June 3, 1831. Of course a specific date is not essential, but establish a definite day or month for your get-together to recur each year.

The winter months accord an ideal time for an indoor social with most agricultural projects completed for the present. Make immediate and definite plans thus to intensify the fellowship of the quorum.

Notes from the Field

"Welfare" Tooth Powder

AMID the busy hustle and hurry of life in a California coastal city where a mild climate beckons and tempts men to neglect almost everything but pleasure, four men, the presidency and secretary of the first elders quorum of Oakland Stake, discussed and planned for a welfare project that would be applicable to existing conditions.

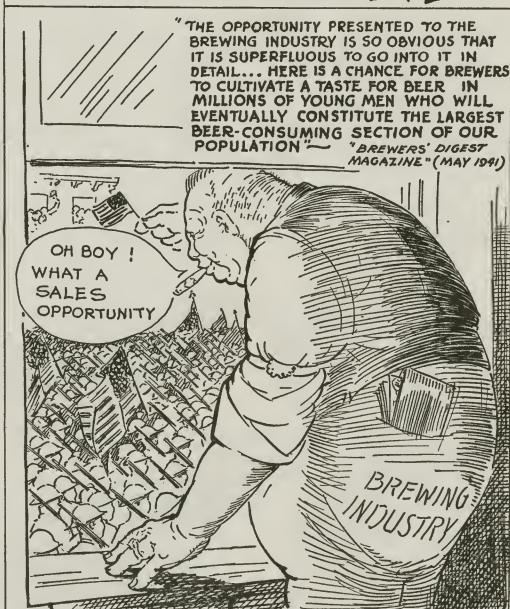
In our quorum the men range from twenty to eighty-four years, and we sought for an appropriate project in which every man could participate. Not being in an agricultural district we naturally turned to manufacturing.

The production of several articles of food were discussed but were rejected as impracticable, again for geographical reasons, so we turned to drugs and through a process of elimination we decided to manufacture tooth powder. It so happened that the president of this quorum was himself a chemist and the owner of a manufacturing plant of his own.

Naturally we were desirous of producing an article that would help to promote the health and well-being of our fellow men so we formulated a compound from the best materials available to answer the purpose in preparing the formula. We considered the job to be done: (1) to clean the teeth and mouth without damaging tooth enamel. (2) To help eradicate halitosis. (3)

To act as an antiseptic, which would be healing to cuts and abrasions of the mouth, thereby aiding the general health. These objectives controlled the formulation. After the product was prepared and tested, government ap-

"IT'S HARD TO BELIEVE"



AMERICAN BUSINESS MEN'S RESEARCH FOUNDATION - CHICAGO

proval was obtained and the name "Welfare" agreed upon.

Several qualified chemists tested the powder and pronounced it equal or superior to nationally advertised brands. Although the product had definite market value, it was agreed that all returns from its sales would go for welfare purposes.

Production was considered next. The quorum president proffered the use of the equipment and other facilities of his plant without cost until the project could go forward unaided. We had designed a new non-metal waterproof package but were unable to get information as to methods of production so we confronted our quorum members with what seemed to be an insurmountable obstacle. This problem was solved through the blessing of the Lord. We

(Concluded on page 44)

Quorum Quiz

When Should The Committees Meet?

EACH committee is charged with the responsibility for which it was organized. Consequently it should meet at a regular time each week, or at least monthly, and dispatch its business in an orderly manner.

NO-LIQUOR-TOBACCO COLUMN

A Resolution to President Franklin D. Roosevelt

ONE of the striking features of the closing session of the 113th Semi-Annual General Conference held in the tabernacle, Sunday afternoon, October 4th, was the unanimous adoption, by standing vote by the Priesthood of the Church as it was represented from every section of the Church in the crowd that completely filled the tabernacle, of the following resolution. The resolution is in line with proposals to prohibit the sale, giving, or possession of alcoholic beverages on military reservations, in and near military camps, etc., as provided by the Sheppard Bill S.860 pending in the United States Senate. As proposed by President David O. McKay the resolution reads:

It is proposed that from this body of Priesthood, representing the Church of Jesus Christ of Latter-day Saints, there be sent to the President of the United States, the commander-in-chief of the armed forces of the country, a memorial soliciting his early

(Concluded on page 44)

THE WORK OF THE SEVENTY

"Go Ye Into All the World"

II. They Prepared the Way

SHAKESPEARE echoed a profound Biblical truth, when he wrote:

There's a Divinity that shapes our ends,
Rough-hew them how we will.

By the providence of God, America was discovered at the right time, and the day was near at hand when the English people were to feel the urge to go to the New World and to establish the principles of religious and civic freedom. Christopher Columbus, called as he was by the inspiration of God, gave a prayer of dedication as he first set foot on American soil. In free translation:

O God, our Father, eternal and omnipotent, creator of heaven and earth and sea, we glorify thy Holy Name, praise thy majesty, whom we serve in all humility; we give unto thy Holy protection this new part of the world.

His first act on landing on San Salvador was to raise the flag of his country and the banner of the Cross side by side. The ode to Columbus by George Santayana, one-time professor of philosophy at Harvard University, is a beautiful tribute to the discoverer's faith.

O world, thou choosest not the better part!
It is not wisdom to be only wise,
And on the inward vision close the eyes,
But it is wisdom to believe the heart.
Columbus found a world and had no chart,
Save one that faith deciphered in the skies;
To trust the soul's invincible surmise
Was all his science and his only art.
Our knowledge is a torch of smoky pine
That lights the pathway but one step ahead
Across a void of mystery and dread.
Bid, then, the tender light of faith to shine
By which alone the mortal heart is led
Unto the thinking of the thought divine.

The motives that brought the colonists to America were many, and it has been well said by an American historian that the colonists "builted better than they knew," because

Behind the dim unknown,
Standeth God within the shadow, keeping watch above his own.

* * *

Plymouth Rock has long since become the emblem of American freedom, that freedom born of a proper respect for the rights of all men and the recognition of the permanency of religion. The Pilgrim fathers were men of great faith in the providence of God. Their coming to America over the uncharted deep was a divine event for the ultimate bringing in of His kingdom upon the earth. Many centuries before the birth of the Savior of the world, the Prophet Nephi wrote these words as he looked into the future:

And it came to pass that I looked and beheld many waters; and they divided the Gentiles from the seed of my brethren. . . .

And I looked and beheld a man among the Gentiles, who was separated from the seed of my brethren by the many waters; and I beheld the spirit of God that it came down and wrought upon the man; and he went forth upon the many waters, even unto the seed of my brethren, who were in the promised land.

And it came to pass that I beheld the spirit of God, that it wrought upon other Gentiles; and they went forth out of captivity, upon the many waters. . . .

And it came to pass that I Nephi beheld that the Gentiles who had gone forth out of captivity did humble themselves before the Lord.

By the Mayflower Compact, the Pilgrim fathers estab-

lished a republic, the highest form of political institution known to man. Such a republic was unknown up to their time, and this was the only land where a government of this kind was possible. This continent had been concealed until the right men, rightly trained, could build their homes in the wilderness and hold the ground for a larger purpose than they knew. These English forbears had in mind a new city of God in the wilderness, and they made the fish the emblem of their commonwealth, which had from olden times been the symbol of Christian faith.

* * *

Edward Winslow was the third signer of the Mayflower Compact, and it was he who recorded the following parting words of Pastor Robinson, as the Pilgrims left the shore of Holland for their long journey. He said:

Brethren, we are now quickly to part with one another, and whether I may ever live to see your faces on earth any more, the God of heaven only knows; but whether the Lord hath appointed that or not, I charge you before God and His blessed angels that you follow me no farther than you have seen me follow the Lord Jesus Christ. If God reveal anything to you, by any other instrument of His, be as ready to receive it, as ever you were to receive truth by my ministry; for I am fully persuaded, I am very confident, that the Lord has more truth yet to break forth out of His whole word. For my part, I cannot sufficiently bewail the condition of the reformed churches, who are come to a period of religion, and will go to a further no farther than the instruments of their reformation. The Lutherans cannot be drawn to go beyond what Luther saw; whatever part of His will our good God has revealed to Calvin, they would rather die than embrace it, and the Calvinists, you see, stick fast, where they were left by that great man of God, who yet saw not all things. . . . Though they were shining lights in their times, yet they penetrated not into the counsel of God; but were they now living would be as willing to embrace further light as that which they first received.

These words of Pastor Robinson recall what Roger Williams, the founder of Providence, Rhode Island, once said. Williams was much disturbed as to his right to administer the ordinances of the Church, and finally he came to the conclusion that there could "be no recovery out of the apostasy till Christ shall send forth new apostles to plant churches anew."

* * *

Quakerism was another force in early American history. When its founder, George Fox, began his work in England in 1647, he visited the colonies in America during the years 1671-73 and found his followers in all the colonies from South Carolina northward. The Quaker doctrine of the Holy Spirit and "the true Light" came at a time, says Fox, "when there was a barrenness of Christianity in Europe and England." The Quakers held advanced views on temperance and on all moral standards, and their social service and community life were in advance of their day. An equal place of responsibility was given both men and women. They did much for religious liberty.

Then came the colonization of Georgia, under the direction of James Oglethorpe. The colony was one of the most distinctly Christian of all the settlements of America. Oglethorpe was greatly interested in the unfortunate and was among the first leaders to reform the terrible laws concerning imprisonment for debt. Georgia became an asylum for the oppressed in England, and that government made an appropriation of ten thousand pounds to aid the work. Here flocked the persecuted from many countries, among which were the Moravians and Methodists.

(Concluded on page 51)

"Welfare" Tooth Powder*(Concluded from page 42)*

know emphatically that the Lord hears and answers prayers, for the secretary of our quorum who is an accountant by profession created a temporary packaging machine and from that basic idea, one of our new quorum members who is an electrician is building a semi-automatic machine that will produce one package of tooth powder per second.

As to distribution: Our first obligation is to provide what is required by our own brethren and sisters through the welfare plan both local and general, in addition we are distributing our product through other quorums who are selling it at a profit thereby helping to build up their own welfare funds. We are also selling to wards to provide money for their building projects and we will soon have distribution through drug stores in eleven western states, handled by a manufacturers' agent. This should net us about \$2000.00 per year. It is also being distributed locally through our purchasing cooperative, an organization sponsored by our leading brethren here.

Our project can be worked any hour of the day or night by one or a dozen people at a time. We invite the brethren to bring their wives or sweethearts. The project has been operating for several months. Most of the men of the quorum have actually worked on it. The work is progressing rapidly and we are coming to a better understanding of each other besides uncovering talents and qualities heretofore unknown. One elder, seventy-six years old, and his wife packed over two hundred packages of tooth powder in two hours which was shipped to his son who is the president of another elders quorum in another state.

Signed:

Lloyd Johnson, president
DeVear Dennis, 1st counselor
Wendal Grow, 2nd counselor
Glen Hobson, secretary

No-Liquor-Tobacco Column*(Concluded from page 42)*

consideration of measures to protect more adequately the young men of America who have been inducted into service, against the evils of intoxicating liquor and unchastity.

After the conference the memorial was prepared by the First Presidency and sent to Washington where it was delivered by Senator Elbert D. Thomas to the President.

As stated in the resolution, the memorial left no doubt whatsoever as to the attitude of the Latter-day Saints relative to matters covered by the resolution.

In harmony with the memorial, many thousands of letters, resolutions, etc., were sent by leading men and women from every part of the Church. The influence of these letters will certainly not be lost.

Melchizedek Priesthood Outline of Study, February, 1943*Text: Teachings of the Prophet Joseph Smith.***LESSON 45****MISSIONARY WORK (Continued)****2. Preparation urged**

- Few found qualified (112)
 - Labor diligently, that you may be prepared in your ministry (88:84)
 - Not sent forth to be taught, but to teach (156; D. & C. 43:15-16)
 - Everyone called to be a minister ought to improve his talents so as to gain other talents (48)
 - Apply yourselves diligently to study, that your minds may be stored with all necessary information (43)
 - Thou shalt not idle away thy time, neither shalt thou bury thy talent that it may not be known (D. & C. 60:13)
- The Prophet's counsel to missionaries
 - Labor with all your might (D. & C. 75:3)
 - Let every word be seasoned with grace (156)
 - The business of elders to preach the gospel in all humility and meekness (43)
 - Be honest, open, frank in all your dealings with mankind (156)
 - Avoid contentions and vain disputes with men of corrupt minds, not desiring to know the truth (43)
 - It is a day of warning, not of many words (48, 156)
 - Beware of sophistry before men in whom you have no confidence (156)
 - Cast no reflections, nor throw out any bitter sayings (43)
 - Call on the Lord day and night
 - Awake to righteousness and sin not; let your light shine

4. Blessings for faithful missionaries (D. & C. 84:80-90)

- Humble to be made strong, blessed from on high, and to receive knowledge (D. & C. 1:26, 28)
- Promise the Lord will provide for families of the humble and faithful (D. & C. 118:3)
- Everyone to receive according to his own diligence and perseverance while in the vineyard (48)
- He that is faithful shall be blessed with much fruit (D. & C. 52:34; 34:9; 75:5)
- Words to be given them
- Filled with love of God, will be eager to bless the whole human race (174)
- To be filled with joy and gladness (D. & C. 75:21)
- To declare His word like angels of God (D. & C. 42:6)
- To go forth in the power of the Spirit
- To be co-workers with the Holy Spirit in accomplishing the great work of the last days (178)
- To stand approved in the sight of heaven, and be acknowledged the sons of God (179)
- To inherit greatest blessings both in time and eternity (179)
- If faithful, to be crowned with honor, glory, immortality and eternal life (D. & C. 75:5)

Discuss:

- What may a missionary do to better prepare himself for his high calling?

2. Enumerate blessings which come to the missionary (a) in this life, and (b) in the hereafter.

LESSON 46**THE GATHERING OF ISRAEL**

Read *Teachings of the Prophet Joseph Smith*, pp. 15, 17-18, 83-86, 92-93, 161, 163, 183, 222, 231, 286, 307-308; D. & C. 45:32, 66-71; 49:24; 84:2-4; 87:8; 97:19; 110:11; 113:6-10; 115:6; 133:4-5, 7-9, 12-15, 26-35; I Nephi 15:9; 22:3-4, 11-12; II Nephi 30:5-7; III Nephi 15:15-20; 16:4, 15; 17:4; 20:22, 29-33; 21:22-25; 29:3, 8; Mormon 8:21-22; Ether 13:2-13.

1. The Lord to fulfill His covenant with Israel (III Nephi 29:3, 8)

- Destruction to come upon those who seek to destroy the covenant people of the house of Israel (85; Mormon 8:21-22; III Nephi 16:15)
- The eternal purposes of the Lord shall roll on, until all his promises shall be fulfilled
- Great and special promises made to children of Abraham (163; 86)
- He who scattered Israel has promised to gather them (85, 163; Ezek. 34:11-13)

(1) Elect must be gathered from the four quarters of the earth (84; 183)

(2) The God of heaven has set His hand to recover the scattered remnants of His people (14)

e. Keys of the gathering delivered to the Prophet (D. & C. 110:11; cf. 113:6)

f. The Lord's command to gather and stand in holy places (D. & C. 133:4-5, 12-15; 45:32; 87:8)

g. The main purpose of the gathering (307-308)

- Main object to build a house unto the Lord
- Wherein He could reveal His ordinances and the glories of His kingdom
- Certain ordinances and principles must be taught and practiced in a house built for that purpose
- Principles and laws of the Priesthood predicated upon the gathering

2. Scattered Israel to be gathered

a. Israel scattered among all nations upon all the face of the earth (I Nephi 22:3)

b. We believe in the literal gathering of Israel (10th Article of Faith)

c. Gathering of Israel one of most important points in the faith of the Church (92)

d. Gospel to be taught those of the house of Israel (I Nephi 22:11)

e. They shall be gathered out of captivity to the lands of their inheritance (v. 12)

f. No other way for the Saints to be saved in these last days (183)

g. Must take place before the Lord comes to take vengeance on the ungodly

Discuss:

- What is the main purpose of the gathering of the people of God?

(Concluded on page 52)

AARONIC PRIESTHOOD

CONDUCTED UNDER THE SUPERVISION OF THE PRESIDING BISHOPRIC. EDITED BY LEE A. PALMER.

WARD BOY LEADERSHIP COMMITTEE OUTLINE OF STUDY

FEBRUARY, 1943

Text: HOW TO WIN BOYS

Chapter II. Who Can Teach Boys?

Quotations from the Text:

1. It takes a very particular brand of male to lead young males into a knowledge of Life and Truth and Goodness and Beauty and God.
2. The wise teacher will take stock of himself.
3. Will you dare to face your abilities and capacities? The boys are out of it for the moment. You are the problem—your fitness or lack of qualifications which are entirely necessary.
4. Boys, being so themselves, want you human.
5. Another qualification is naturalness. Many a fine Christian man or woman can't be wholly natural. It is not conceit. It is not pride. The moment they stand before somebody they instantaneously strut.
6. Are you practical? A boy hates what he calls "This high-down stuff." He wants a lesson to be so practical that he can, and will even want to, use it.
7. The point is that we can answer the question, "Who can teach boys?" by the virtue of candor in a very simple ritual of self-examination. Am I human? Am I capable of holding a complete respect? Am I natural? Am I the type who will pay the price of being completely informed before going before the giggling group? Do I . . . "rave" or "purr" or "simper"—or do I bring without a hint of affectation practical truths into the lives of the boys who honor me by giving me a half hour of their time every week?

Helps for the Class Leader:

Discuss the following and give appropriate illustrations in each case:

1. Are You Very Human?
Point out how this may be overcome.
2. Do You Deserve a Boy's Confidence?
Can he trust you with his secrets and confessions, or must he fear your betrayal?
3. Do You Strut?
A boy may strut during the years of his "awakening manhood," but he won't tolerate it in you. He wants you to be natural! He's looking for a pattern! Can you supply it?
4. Are You Informed?
Though you are his "buddy," his "pal," are you better informed than he? If you're not, you're on your way out of his life as a leader.
The price for being informed is long hours of study and preparation. There are no "half-price sales" on information.
5. Are You Practical?
Does your leadership provide help NOW, or must he wait until he is a grown man before he can make use of your suggestions and teachings.

THE AARONIC PRIESTHOOD

Thirty-fourth in a series of articles written by the late Elder Orson F. Whitney of the Council of the Twelve. Published originally in "The Contributor."

THE growth of the Aaronic Priesthood since the colonization of the American desert by the Latter-day Saints, keeping pace as it has with the founding and development of cities, towns and villages which have peopled and made glad the once empty and desolate waste, is one of the marvels of history. It would be impossible in this brief space to follow it in all its ramifications and details, and unfair as well as unsatisfactory to mention some particulars and omit others equally important. We are therefore constrained to generalize more than would be necessary or desirable if space and fuller information were at our command.

The appointment of Newel K. Whitney as the first bishop of the Church, in October, 1844, if not equivalent to making him the Presiding Bishop, was at least the preparatory step to that end, for we find him exercising the functions of that office soon afterwards. He took an active part in transferring the Saints from Nauvoo, Winter Quarters, Council Bluffs, and other places along their route westward, after the Illinois exodus, and early in October, 1848, he arrived in Salt Lake Valley with a company he had himself led across the plains. In the minutes of the general conference of the Church, held in Great Salt Lake City, September 6, 1850—the first minutes published in the "Valley"—his name appears among the general authorities as Presiding Bishop of the Church. His counselors were Presidents Brigham Young and Heber C. Kimball, of the First Presidency. At the same conference he was elected Treasurer of the Perpetual Emigrating Fund Committee, which there had its inception. He was also acting in the capacity of Trustee-in-Trust.

Bishop Whitney died on the twenty-third of September, 1850, in the fifty-sixth year of his age, and the office of Presiding Bishop, with the other positions he held, was thus made vacant. In a published epistle from the First Presidency to the Church, written during that month, the following occurs: "Presiding Bishop Newel K. Whitney died very suddenly on the 23rd inst. . . . Bishop Partridge was the first Presiding Bishop in the Church in these last days, and died several years since. He

was succeeded by Bishop Whitney, who is now gone to the world of spirits." This statement bears out certain ones we have made heretofore, to the effect that Bishop Edward Partridge, though not holding the title, was at one time virtually in the position of Presiding Bishop of the Church, and that Bishop Vinson Knight, Samuel H. Smith and Shadrach Roundy, though called to preside over the bishopric after his death, are not known to have officiated in that capacity.

The vacancy created by the death of Bishop Whitney was filled at the April Conference, 1851, by the appointment of Edward Hunter, who was then Bishop of the Thirteenth Ward, to succeed him. Other vacancies in the bishopric, caused by some of the brethren removing to other parts, were also supplied. The city at that time was divided into nineteen bishop's wards, bounded in the same way, with few exceptions, as the first nineteen wards are today. The Twentieth Ward was subsequently formed, and the Twenty-first Ward more recently still.

At the Conference in the fall of 1850, the question of sending families to settle San Pete Valley had been considered. Bishop Whitney speaking in favor of the project. The nuclei of Utah, Davis and Weber stakes had already been formed, and in December, 1850, the Iron County pioneers, headed by Apostle George A. Smith, went south and founded Parowan. Stakes and branches, with their presidents and bishops, were organized in various parts of the Territory, and the growth and progress of the colonizing Saints at home kept pace with the rapid spread of the Gospel and the building up of missions and branches abroad.

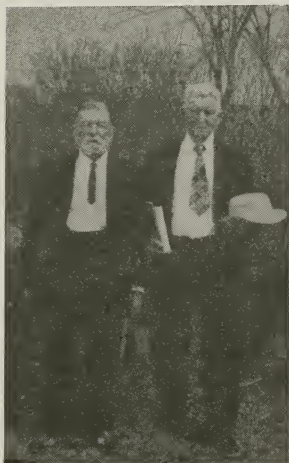
From the fifth general epistle of the First Presidency, written and published in April, 1851, we excerpt the following: "During the early part of the last session of the General Assembly of Deseret, the Church of Jesus Christ of Latter-day Saints was incorporated into a body politic, in accordance with the general principles of incorporation given by Christian governments to religious societies, with power to choose a trustee-in-trust and assistant trustees to hold the property and manage the financial affairs of the Church for its benefit and convenience; and during the present general conference President Brigham Young was unanimously and legally elected trustee-in-trust of the Church and Edward Hunter assistant trustee and Presiding Bishop."

(To be continued)

WARD TEACHING

CONDUCTED UNDER THE SUPERVISION OF THE PRESIDING BISHOPRIC. EDITED BY LEE A. PALMER.

ESTABLISH EIGHT-YEAR RECORD IN WARD TEACHING VISITS



JOHN NIELSEN

G. H. SOUTHAM

THESE two brethren have labored for eight years as ward teachers in the Naples Ward, Uintah Stake. During this long period they have visited their assigned families regularly each month without exception.

Their reports have been submitted faithfully each month. Only three times in the eight-year period have their reports been slightly overdue.

They would "like to know whether any ward teachers in the Church can submit a better record." The Presiding Bishopric would also like to receive such information if available.

Brother Nielsen will be eighty-five years old next June, and Brother Southam will be seventy-six in May.

As they look back over their record they are justly proud of their accomplishments. They are determined to continue this unbroken service so long as they are sustained as ward teachers.

Evergreens Planted at Idaho Falls Temple

SIXTEEN hundred evergreen trees were planted on the Idaho Falls temple grounds in mid-October as the landscaping around the temple neared completion.

WARD TEACHERS

AND if any man among you be strong in the Spirit, let him take with him him that is weak, that he may be edified in all meekness, that he may become strong also.

Therefore, take with you those who are ordained unto the lesser priesthood. . . . (D. & C. 84:106, 107)

SUGGESTIONS FOR WARD TEACHERS

Teachers should be actively interested in their people. They should visit them in times of illness and death. They should be aware of the spiritual, physical, and temporal status of their people to such an extent that distress and want may be reported at once, and appropriate assistance to the worthy be provided without delay.

In keeping with the duties assigned to teachers by revelation, it is highly appropriate, where making a formal visit, to ask each member of the family questions containing the following import:

1. Are you in harmony—
 - a. With your neighbors and associates?
 - b. With ward, stake, and General Authorities of the Church?
2. Are you attending to your Church duties—
 - a. As a member
Attending meeting, fasting once each month and paying fast offering, paying tithing, and participating in ward social functions?
 - b. As an officer
Setting proper example, attending council meetings, etc.?
3. Are you attending to secret and family prayers?

Ward Teachers' Message, February, 1943

RECREATION IN THE HOME

THE bonds of family life are sorely in need of being strengthened. The hour cries out for cooperation, love, unity, and understanding in every home.

With the rapid change in the world's way of doing things, the home of late years has been increasingly neglected. Time was when the home was the center of educational, recreational, and industrial life, but customs have shifted. Industry centers in factories; education in the schools; recreation is carried on, to a large extent, by commercial agencies. Even on the farm, machinery has so modified the way of doing things that the companionship of father and son at work has greatly changed.

To Latter-day Saints, the home is, and always will be, the center wherein is motivated the urge for complete living, for from its roots will spring the tree whose branches run over the wall into the eternities, there to continue to bear fruit.

The present situations of world tribulation and unrest will, of necessity, drive families closer together to find in the home their joys and to sympathize in their sorrows.

To meet this present need, the First Presidency requested the auxiliary organizations of the Church to unite in preparing a book on home recreation. The book is now off the press, and is ready for distribution.

The first chapter of the book sets up the Church's attitude toward recreation and recreation values. This is followed by eleven chapters of rich suggestions on family recreation, covering nearly every phase of recreation—Music—Drama—Dancing—Reading—Story Telling—Conversation—the Radio—Hobbies—Arts and Crafts—Home Evenings—Holidays—Anniversaries—Manners at Home and Abroad—Fun and Food—Games for all Occasions, Indoors and Out, Children and Adults—and "Memories," a record of home doings.

The book *Recreation in the Home* should be in every Latter-day Saint home. Ward teachers are to have no hesitancy in making this recommendation to heads of families. It contains over 135 pages of suggestions and plans which will aid in making better and happier homes, and better neighbors and friends.

NOTE: *Recreation in the Home* may be obtained from the Presiding Bishop's Office, Deseret Book Company, or any of the auxiliary organizations of the Church, at 25c per copy, postpaid.

Genealogy

Dear Stake Chairman:

SINCE the inauguration of the new plan of organization for stake and ward genealogical committees in July, 1940, a series of nineteen circular letters containing official instructions and rulings have been sent the chairman of your stake. Changing conditions have rendered some of these instructions obsolete, or required their modification. In order that you may have in one communication a digest of current rulings we are enclosing a brief summary of most important contents of former letters. Please study this carefully and keep it on file for ready reference.

It is extremely important that both stake and ward committees be kept fully manned, and that each official member be assigned his particular responsibility and be actively engaged in it. Where visits cannot be made in person because of gas rationing and consequent curtailment of travel, please make up for this disadvantage as far as possible by contacts by telephone or letter. We urge you also to keep this office informed as to your problems, and send to us your quarterly reports regularly. The work will suffer unless we keep in close touch with you and you in constant touch with your wards.

Please bring the following instructions to the attention of your stake and ward committeemen, and arrange for them to be given wardwide publicity.

RULINGS ON SUBMITTING NAMES FOR TEMPLE WORK

The work of checking names on family group sheets for temple work is being greatly delayed and impeded because many persons are sending in records of families whose work has been done already. Do not send in for checking the record of any family if you know all the baptisms, endowments and sealings have been attended to. In undertaking work on a new line select and submit only a few sample sheets as a test case to ascertain if temple work has been done on this line. If the test shows this to be the case, you can avoid sending in a quantity of record sheets which will yield no names for temple work, and thus economize your time and ours.

All patrons are requested to send at one time no more than twenty family group sheets. When work for these is nearly completed at a temple, submit another twenty, taking care to keep always a reasonable number of names on hand in the temple. Should one patron send in a thousand group sheets at one time containing sufficient names to last his family for years, this would delay

a SUMMARY OF IMPORTANT INSTRUCTIONS

the checking of all names submitted by other patrons to just that extent. We wish to keep every family in names for temple work, but to avoid unnecessary delays, and the over-stocking of temple files with names under certain heirs.

MUST TAKE OWN LINE

Patrons are urged, as far as possible, to get their pedigree charts in absolutely perfect order before sending in names for temple work. Wherever possible correct relationships must be given. Many persons have formed the habit of going to the temple without names of their own, depending on the temple to supply them with names. We believe that every temple has now virtually reached the end of its resources in this regard, and is without female names. Those going there should provide themselves with names on their own family lines, and avoid the disappointment of a lost trip. As repeatedly announced heretofore, unrelated names promiscuously gathered with incomplete identification cannot be accepted. The possibility of duplicating ordinances is too great.

Generally speaking, the sources available for genealogical research on ancestral lines are more plentiful and helpful today than ever before. There is, as a general rule, small excuse for a family to be without an ample supply of connected names for temple work.

ALL ROYAL FAMILIES ARE COMPLETED

We request that you send in no more records of royal families, from any country. Virtually every eligible member of every royal family has already been officiated for—worthy and unworthy alike—and frequently a number of times. This duplication is possible

because it has been common practice to give members of royal families many given names and a number of different titles. A king may be described, for instance, in a number of different ways, which would result in different cards for him being filed in various places in the alphabetical files of the Temple Index Bureau. It is not unusual to find that work has been done for a ruler like William the Conqueror from six to ten times. Since all our families, soon or late, connect with royal lines, this duplication will continually increase under the present method. Therefore no more royal families will be accepted from the public. Instead, the Genealogical Society will itself prepare records of the various royal lines from the most reliable sources, which give proper identification and all the children in each royal family. These will be placed in the Church Record Archives, showing the earliest date of baptism, endowment and sealing for each person in the record, and will be there for consultation by any who hereafter connect with them.

MOST NEW ENGLAND FAMILIES ARE COMPLETED

Numerous families among us connect with the early families of New England. Thousands of printed family histories have been available to the public for years on the descendants of New England ancestors, and today it is the exception to find an early family from that section whose work is not done. We advise that when you connect with a family from that section, you select and send in first for checking a few key families from the record, before transcribing the whole book.

We are making a supreme effort, with an augmented force, to check and pass sheets through to the temple as promptly as possible. But over half of all records reaching us this year have been of families already officiated for. Even after all the labor and care of censoring, checking, correcting, typing and proof-reading has been done, these sheets provide not a name for the temple. You can aid us immeasurably by submitting only accurate and complete records, providing actual and specific sources of information, and withholding records of all royal and all other families already officiated for in the temples.

Sincerely your brethren,

GENEALOGICAL SOCIETY OF UTAH

JOSEPH FIELDING SMITH, *President*
ARCHIBALD F. BENNETT, *Secretary*

MUTUAL MESSAGES

Executives

The Letter to Mr. Will H. Hays

ALL executives and officers as well as members of the M. I. A. should read the letter of the auxiliary executives to Mr. Will H. Hays regarding the minimizing of the use of tobacco and alcoholic drinks in screen presentations. It is contained in this issue of *The Improvement Era*. (See page 8) They should also write a personal letter to Mr. Hays. If enough letters are written, the producers of motion pictures will eliminate these objectionable practices.

It would be desirable if copies of communications on this subject could be sent to the general offices of the Y. M. M. I. A., 50 No. Main St., and the Y. W. M. I. A., 33 Bishop's Bldg., Salt Lake City, Utah.

Things to Remember

WITH greater difficulties to meet than M. I. A. officers have had since the early days of the organization, you, executives, must draw on all your courage and resourcefulness to carry on during the new year. Your efforts may determine the course of the lives of your neighbor boys and girls.

Do you read all the *Era* notes of all departments of this section of the magazine?

Are you seeing to it that the reports are sent in punctually and accurately each month? Please do not appoint a secretary and figure your responsibility done. Take an interest in his or her work and see that the reports are made properly.

Do you have a dance committee consisting of a dance manager and one or more instructors? One of the Young Men's presidency should act as dance manager if no one else has been chosen.

Are you seeing to the preparation for Gold and Green balls in stake or ward, or both?

Are you keeping up with your drama program, including the opera *Erminie*?

Are your Scout and Explorer troops registered? Are your committees for these troops functioning?

Is your *Era* campaign on its way to a fine accomplishment?

Are you getting ready to make a full remittance of your fund?

Is your organization complete with leaders of departments and directors of activities? And are they doing their job?

Is the spirit of the organization a happy one with the joy of service actual and dominating?

Are you doing a work of which you will be proud when One whose good will we all crave looks over your stewardship?

Secretaries: Monthly Reports

SEVERAL of our stake secretaries have difficulty in obtaining promptly ward monthly reports because of not

being able to visit. One secretary whose monthly reports are prompt telephones every ward secretary the last Tuesday of each month as a reminder that immediately following the Mutual session, the ward executives and secretaries should meet and go over the month's work and compile and mail reports immediately to the stake secretary.

Some stake secretaries have adopted the plan of mailing a postcard to each secretary reminding him or her of this important responsibility. The cards are timed to arrive on either the last Monday or Tuesday of each month.

If any of our ward or stake secretaries is employing other methods which facilitate the prompt compilation and receipt of the monthly reports, please let us know, so that this helpful information can be passed on. Your cooperation in this vital phase of our program is greatly appreciated.

CULTURAL ARTS

Music

The Assembly Program

FEW of the music directors of M. I. A. remember Brother George Careless, although it is only ten years since his death at the age of ninety-two. But the membership of the Church will remember him forever for the beauty of his hymns. On January 19 the assembly program consists of a study of his life and hymns. The music directors can do a permanent service to the young people by doing this program exceptionally well. If you do, for all the years to come when they hear or sing the hymns of Brother Careless, they will feel an enrichment of spirit for knowing him through your vivid presentation. His was truly a dramatic life.

"Erminie"

A SPECIAL version of one of the world's famous light operas has been prepared for M.I.A. use for this season.

Erminie is a very charming opera and lends itself readily to amateur presentation. The music, as arranged by J. Spencer Cornwall, music director of the M.I.A., is catchy, rhythmical, joyous, and easily sung. The voice range has been adjusted to suit amateur voices.

The story, built up in its romantic appeal by W. O. Robinson, field secretary of M.I.A., the lyrics and humor modified to fit into our high dramatic standards, will hold interest with audience and players alike.

A complete stage guide is furnished free to M.I.A. groups producing the opera. It contains a detailed descrip-

tion with copious drawings of action, picturizations, dances, business, costumeing, scenery, lighting, etc.

It is easily cast, being distributed over a wide variety of characters, youth and adult, some of which are speaking parts only. Here is a fine opportunity to bring together youth and maturity.

Music, drama, and dance instructors should consult immediately, if they haven't already done so, concerning the possibilities of producing *Erminie*.

Drama

MEMBERS of the drama committee observe that some wards are putting on inferior plays instead of using those in the *Book of Plays* for the current year. This is regrettable. There may be reasons why a ward might prefer to pay the royalty and put on a drama that is not included in those printed by the general boards. Generally, however, the selection is a non-royalty play and too poor in quality to be worth royalty. Our standards suffer each time a cheap play is put on.

Speech

M Men-Gleaner Presentation

THE special responsibility of the speech directors for January is the visit in the class of the M Men and Gleaners on the evening of the 12th to present the lesson. This is one of the Opportunity Nights of that department and the subject is, "I Dare You to Speak Well." What a wonderful lesson is outlined on page 161 of the M Men-Gleaner Manual *Of Things That Endure*. If the speech directors (and there should be two in every ward organization) will properly prepare the lesson they will need more than the time allotted.

As the activity period follows the class work and this is to be prepared by the members of the class, it is possible that the activity could follow the same theme of the lesson, that is, better speech. Dictionary games, Right or Wrong questions, unjudged debates, story-telling, tongue-twisters, or one of a hundred entertaining things that involve speech niceties or power would be appropriate.

Other Work

Speech directors must not think that their work with the classes is ended with the conduct of the work for one period a year. They "should attend a full session of each department as often as possible and after the class period give constructive suggestions to the teacher. These suggestions should be based upon our standards for speech."

Is one or more Special Interest groups

active in your Mutual? If there is a lack of interest, the speech directors should suggest that a fine course would be *Thy Speech Bewrayeth Thee* or *Theatre Arts* and offer (modestly) to help out with the work if there is no one the class prefers.

The speech director should constantly refer to *Thy Speech Bewrayeth Thee* in preparation of all assignments.

Long before this reaches your eyes, we hope that the assembly program for January 12 has been prepared and needs only the finishing touches to make it a happy contribution. The dictionary game can be instructive and entertaining.

Dance

Gold and Green Balls

As has been announced, a letter from the First Presidency contains the following concerning stake dances:

In compact stakes in which members of wards can come together without traveling long distances, stake dances may be held at such intervals as good judgment would indicate. Specifically we approve of your holding the Thanksgiving or harvest ball, Gold and Green ball, spring dance festival, and two stake dances of M Men and Gleaners.

We commend every wise effort that you can put forth to keep our young people from the public dance halls.

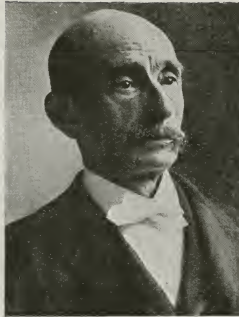
The Gold and Green ball has become a definite institution in the social and recreational life of Latter-day Saints and is looked forward to with great anticipation as a thrilling social uplift.

Two special floor show numbers have been prepared by the general boards for use this year: "Beautiful Lady," and "The Waft Waltz." The latter is an innovation in that it is an all girls' dance for one or more groups of six girls. This is timely in a year when boys are few. It will make a beautiful exhibition number. "Beautiful Lady" is a waltz number for four couples, and has for its introduction an opportunity of presenting the four girls in a very charming manner and of finishing in a patriotic atmosphere.

For the finish please note the following in addition to what is written in the *Dance Supplement* describing the dance. Make a grouping of colors in the center of the dancing space. It might be well to mix in gold and green flags with the national colors. If a large electric fan could be placed to start the flags fluttering at the proper moment, it would be effective.

There is only one place in the dance that the grouping of colors on the floor would seem to interfere with the dance. That is in Part IV where the ladies give left hands and waltz in a star to opposite partners. This can easily be modified by the girls holding up their hands toward colors as they waltz instead of giving hands to each other.

As the V for victory is formed on the very last measure of the dance, stir



GEORGE CARELESS, CHURCH COMPOSER
A study of his life and works forms the assembly program for January 19

the center grouping of flags into action with a fan. Play the chorus of "The Star Spangled Banner." The dancers remain in the V formation for the first four measures. They then turn and face the colors, boys salute, girls go down on one knee and with outstretched arms and look to the colors. At the conclusion of the chorus, the orchestra again picks up the strain of, "Beautiful Lady," the boys extend their hands to their partners, who rise, and they walk around colors and off.

We suggest that where it is possible the orchestra assist in the music for the floor show numbers. The popular music, "Sleepy Lagoon," very usable for the all-girls' dance, "The Waft Waltz," may already be included in its repertoire.

M Men-Gleaners

Are There Enough Marriageable Men?

By Wm. E. Berrett

IN the M Men-Gleaner manual for 1942-1943, *Of Things That Endure*, the following quotation of Dr. Popenoe is cited (p. 94):

It is evident at a glance that there is a deficiency of men, or a surplus of women, in almost every state. A few western states have an excess of bachelors; and the same is true of a few industrial cities like Detroit, that support industries which hire predominantly young men. (Popenoe, *Modern Marriage*, pp. 38-39)

This is followed in the manual by a statement: "Utah is an exception to the general rule, having at present only fifty-six marriageable men per one hundred marriageable women." This conclusion came from Dr. Popenoe's table found on page 37 of his book *Modern Marriage*.

As no further explanation of these

figures appear in the M. I. A. manual there has resulted some misunderstanding wherever this course of study has been read. Hence this brief attempt at clarification.

There is nothing wrong with Dr. Popenoe's figures, based as they are upon the 1930 census, if we follow the same basis for calculating the number of marriageable men and women. The 1930 census reveals the following figures on marriage:

NATIVE WHITE OF NATIVE PARENTAGE

	UTAH	Total	Single	Percent
Males	(20-24 Yrs.)	16,094	11,078	62.8
	(25-29 Yrs.)	11,865	3,380	28.5
	(30-34 Yrs.)	9,656	1,226	12.7
Females	(20-24 Yrs.)	16,285	7,020	43.1
	(25-29 Yrs.)	11,747	1,804	15.4
	(30-34 Yrs.)	9,304	724	7.8

(As used by Dr. Popenoe)

NATIVE WHITE OF FOREIGN AND MIXED PARENTAGE

	UTAH	Total	Single	Percent
Males	(20-24 Yrs.)	5,479	3,976	72.6
	(25-29 Yrs.)	5,031	1,552	30.8
	(30-34 Yrs.)	5,531	803	14.5
Females	(20-24 Yrs.)	5,545	2,565	46.3
	(25-29 Yrs.)	5,184	980	18.9
	(30-34 Yrs.)	5,517	558	10.1

(As used by Dr. Popenoe)

Totaling these figures of all native white people of native, foreign or mixed parentage, we have the following:

	Total	Single
Males (20-34 Yrs.)	53,656	22,015
Females (20-34 Yrs.)	53,582	13,651

This shows within the same ages of 20 and 34, 8,364 more unmarried males than females.

The above table shows that there are actually more men than women in Utah in the age levels listed and considerably more single men than single women. Hence, if women married men of the same age as themselves there would be more marriageable men than women. However, men tend to marry women younger than themselves so that the number of twenty-year-old women should be compared with the number of men at an older age level. Just what formula should be used in selecting these age levels determines the conclusions reached. Dr. Popenoe has contended that, statistically speaking, the men of twenty-five will marry the women of twenty-two, but in his table he has used an even wider age variation. He explains his own data on marriage in the following words:

I have taken all native-white, single women twenty to twenty-nine, as representing, for the present purpose, the marriageable women of the United States. Most of the marriages each year are in this group. I have compared them with the group of "marriageable men" selected on the same basis (native born whites) but of the age groups twenty-five to thirty-four.¹

(Continued on page 50)

¹Popenoe, *Modern Marriage*, p. 37-38

(Continued from page 49)

At least it is true that if a girl in Utah has turned twenty and is unmarried, provided the 1930 census figures still prevail, she may know that between her own age and thirty-four there are about three single men for each two single girls. That should not be too discouraging.

What of Basketball?

FIRST let us quote from the *M Men Handbook*, "The General Authorities have consented for the 1943 M Men Basketball tournament to be held on a Churchwide basis as usual."

While difficulties are arising that come out of the war, it appears that there will be a fine tournament at Salt Lake City, March 10 to 13, 1943.

Frank Struhs writes from Los Angeles indicating that in spite of changed conditions the southern California district will carry on. He has been selected to act as district supervisor.

Jack Cummar writes from Mesa, Arizona, "In Maricopa stake we will have around six teams, which is better than I had hopes of. We expect the Division Thirteen tournament to be held in Mesa this year."

E. R. Budge, supervisor of Division Eight, writes from Burley, Idaho, "I believe that our division can be represented."

Regarding age requirements it is well to remember the paragraph under *Eligibility*, page 31 of the *M Men Handbook*:

Because the war effort has depleted the number of M Men in practically every ward of the Church, it is recommended that ward and stake supervisors encourage men over the age of 25, who are members of the Special Interest group, to try for places on the basketball team.

Some Ingenious Projects

THE blitz at Pearl Harbor changed in a few hours the whole course of events in our nation and the social life of young women everywhere, but reports which have come to the general Gleaner committee indicate that the Gleaners are meeting in their ingenious way the challenge of the times.

The following reports are enthusiastically passed on to the Gleaners throughout the Church with the suggestion, "Go thou and do likewise."

"The Gleaners of Mill Creek Ward, Cottonwood Stake, are finding joy in meeting their responsibility toward the boys in the service. Fifty-six young men have already left the ward and the number will no doubt continue to increase.

At first representatives of the various auxiliaries undertook writing letters to each boy, but as the number grew the task became almost impossible. So a group of girls decided to make it a larger letter and mimeograph copies. Four issues have been sent and the response from the boys and their parents is assurance of its welcome. The high priest quorum of the ward had been given the project of writing to the boys but knowing of the girls' undertaking and the interest aroused, offered to finance the work.

The little booklet includes two pages of news items from the ward; a birthday page with greetings to the boys whose birthdays come within the month, plus a horoscope and special personal touches; messages from the ward bishopric, stake presidency, and fathers and mothers of the boys (different ones contributing to the various issues); an honor roll listing the names of the boys from the ward; a page for riddles, brain teasers, puzzles and bits of sheer wit. Theme illustrations are used and a cover picture has been adopted. A contest was started for a name and the boys have responded almost one hundred percent. It is to be announced in the December issue.

A picture of each boy's parents will be included with his copy of the December number. The committee is busy taking these pictures and enjoying the contact with the parents of the boys.

The program was adopted to help the soldier boy but results have been much further reaching. The girls have found it necessary to visit the parents frequently in order to keep addresses up to date and in so doing have made new friendships and been able to invite people out to meetings who have not been attending, and a spirit of brotherhood has been promoted.

The Gleaners of Bingham Ward, West Jordan Stake, have a similar project. The issue which came to the general board office contained the following divisions: Short patriotic articles, thoughts from poets, roll of honor, humor, and several clever drawings.

For Those in Defense

THE Gleaners are alert also to the needs of the girls in defense work, especially those who find it difficult to attend the M. I. A. meetings and socials because of working on shifts. The Twenty-eighth ward in Ogden solved this by holding their comradeship and election of officers at a 7:30 a.m. breakfast.

Explorers

The Important Age

THE new year promises wonderful things for the group of boys fifteen to seventeen years of age. These young men can become the backbone of the male membership of the Mutual, because so many of the M Men are gone and their own ranks have not been depleted.

The boy at fifteen may find it better to continue as a Senior Scout with a troop of younger boys. He may find a very useful place there helping the Scoutmaster in his work. Or with the other boys of his age he may wish to go into other forms of Senior Scout work, generally Exploring. *But he should not drift or be allowed to drift.* One of the principal responsibilities of the M. I. A. executives is to look after

the boys and girls of the Explorer and Junior age.

Juniors

Every Junior Girl to Give War Service

THIS war has become an all-absorbing preoccupation.

Women and girls everywhere are giving up social activities and other things of less importance to devote spare time to war work. What a joy and satisfaction will come to each girl when she can feel that she has done her bit.

You have had one successful evening in October when you began some definite project. We hope your program that night so fired you and your girls that you Junior leaders will want to begin right now to plan for your second defense program, February 23. And you Junior girls—think what your brothers, your cousins, your uncles, and perhaps your fathers, as well as your boy friends, are doing for this great cause. Don't let them down. Write letters to them. Nothing will give more of an uplift than a cheerful, newsy letter from home.

Read carefully the suggestions given in the Junior manual, and consult with your local Red Cross, or your ward Relief Society, or your Church Welfare people, all of them are working to help in this defense program.

Do not limit your efforts just to the one remaining night which has been programmed, but use all of your spare moments to help out in this emergency. You will be surprised at what you can accomplish.

And with a constant prayer in our hearts, and frequent prayers from our lips, let us unite our faith, and petition our Father in Heaven not to allow this war to have been fought in vain, but that it will result in a greater love for each other among His children who dwell upon this earth.

Scouts

Re-registration

THE big subject before Scout committees, Scoutmasters, and M. I. A. executives is the registration of troops. A serious condition has become apparent during the year. In Utah, according to information from national Scouting headquarters, there has been a decline of 1900 registered boys below the number at the same time last year.

This requires resourceful and energetic action.

What must be done? Is it a matter of leadership?

Where young men have been called into the service or have gone to work in the industrial centers, older men must be used to fill their places. Fathers of Scouts are always good material for Scout work because their hearts are in the progress of their own boys and they gladly help other boys at the same time. Senior Scouts who have made advancement and know the techniques of Scouting give excellent aid to the older men in their work.

We must not lose our boys. Juvenile delinquency doubled in England during the early years of the war. This must not occur here. Defense of boyhood is as important as any phase of the great struggle we are in.

Anniversary Week

THE thirty-third anniversary of American Scouting begins on Saturday, February 6, 1943. Preparations must start at once to make this a colorful and inspiring week. Where bishops desire they can give the evening of February 7 to the Scouting program with flag ceremony and all the delightful things

that have been done in the past to make the boys proud to be members of the Church and to be Scouts and make parents happy to see their sons participate in this boy activity program of the Church. There is no bar to the bishops' allowing the use of this evening, as none of the auxiliary organizations have made application for it.

Bee-Hive Girls

Mid-Year Check Up

WITH the coming of mid-year comes check up time for Bee-Keepers. Are your girls ready to begin the new season with January's schedule? Have all earned awards been made? The last half of our winter's activities will be pleasant and attractive only if begun with an "up-to-date", feeling.

Let us check carefully the work completed by our girls during the past three months and make sure nothing of importance has been overlooked. It is appropriate, also, to take inventory of the progress we, as Bee-Keepers, have made in understanding our adolescent girls. A successful teacher makes a constant effort to know each girl better

and become more helpful in solving her problems.

The field of arts and crafts is rich with opportunity to maintain high interest and avoid any "after-holiday" lull. Creating things with our hands is a most satisfying experience, especially when we are given proper incentive for the creation. "A new accomplishment for every girl" might well be the slogan adopted by Bee-Keepers during the month of January.

Symbolism

Too much cannot be said of the importance of symbolism and its presentation; it is the core around which our entire program is built. One wise Bee-Keeper not only encouraged her girls to discriminate in their personal symbol selection, but she made them feel they should show evidence of having tried to live up to the symbol's ideals before being worthy of wearing it on their hands. The same care should be used in the selection and use of a swarm symbol. Until its meaning becomes an active force within the group, it is of little significance. Make sure the meaning of all symbols originates with the girls themselves rather than to have them search for meanings in dictionaries and other books.

THE WORK OF THE SEVENTY

(Continued from page 43)

Swedish Lutherans settled in Delaware, Catholics in Maryland, and the French Huguenots were scattered in settlements from Maine to Florida. These latter people have been called "the children of the Bible," a title rightly deserved. They represented the best French people "in moral and intellectual vigor, and intellectual life." Of the German protestants who came to America after 1680, there were Lutherans, Moravians, and Mennonites, who founded Germantown in Pennsylvania. The first Presbyterian Church organized in America was that of the Reformed Dutch Church of New York in 1628, and Presbyterians settled in all the colonies, as did the Methodists. The church at Jamestown was the English church transplanted, and the Church of England by the time of the American Revolution had hundreds of adherents in America. How true are the words of Roger Williams: "When God would use any people, he must take them as they are."

* * *

The beginning of the Protestant Reformation in Europe and the discovery of America were contemporaneous events. "It seems," says one writer, "that a divine wisdom and controlling Providence had kept the very existence

of America a secret until the fulness of time." While America was settled by the best elements of England and the European continent for the purpose of making new homes in the wilderness, religion was responsible for the founding of more colonies than any other single factor. It has been pointed out by Frederick J. Turner in his *Frontier in American History* that the greatest accomplishment of America is the conquest of the continent, and the greatest achievement of the American churches has been the extension of their work westward across the vast stretches of the continent. After the American Revolution and during the early nineteenth century, all the churches were engaged in encouraging the study of the Holy Bible, and the American Bible Society was founded in New York in 1816. Then came, in 1825, the American Tract Society, which sought the support of Christians everywhere. Interesting it is to note that on the frontier of the early states like Ohio, Indiana, and Illinois, relief societies, sometimes called benevolent societies, were established in many towns and cities. Following the Methodist custom of Sunday Schools, established in 1737, Sunday Schools were maintained by the Protestant sects, and by 1816, societies were organized for the publication of

books and catechisms for children. In 1824, the Sunday School Union composed of members of all denominations, was organized, the object of which was to promote the establishment of Sunday Schools, and to prepare manuals for Sunday School use.

At the close of the eighteenth century the Christian churches everywhere were organizing missionary societies, and in 1796, the Presbyterian Church formed its missionary society for the purpose of carrying the gospel to the Indians. The Missionary Society of Connecticut (1798) was organized to Christianize the heathen of North America, and by 1830 the American Board of Commissioners for Foreign Missions had the support of the Cherokees, Chocktaws, Osages, and other noted tribes of the frontier.—L. E. Y.

SUGGESTIVE QUESTIONS AND TOPICS

1. Referring to some good one-volume history of the United States, find information about the following topics: A. The Puritans in England. B. The Pilgrim Fathers. C. The Quakers. D. French Huguenots. E. The Lutherans. F. Some facts concerning the life of Christopher Columbus.
2. Discuss the prophecy of Nephi as found in Nephi XIII.
3. What outstanding point in this lesson is of most interest to you?

MELCHIZEDEK PRIESTHOOD

(Concluded from page 44)

LESSON 47

THE GATHERING OF ISRAEL (Continued)

3. Jews to return to the land of Jerusalem (17; D. & C. 133:13)
 - a. Shall obtain deliverance there
 - b. Why the Jews were punished (222)
 - c. Jerusalem and the temple to be rebuilt before the Savior comes (286)
 - d. To be trodden down of the Gentiles, until the time of the Gentiles fulfilled (Luke 21:24)
- e. Scattered Jews shall begin to believe in Christ and to gather (II Nephi 39:7)
- f. As many as believe shall become a delightsome people
- g. Jerusalem to be rebuilt, a holy city unto the Lord (Ether 13:5)

- h. Inhabitants to be those scattered and gathered from the four quarters of the earth and from the north countries (Ether 13:11; D. & C. 133:26-35)
- i. To be sanctified in holiness before the Lord, to dwell in His presence forever (D. & C. 133:35)
- j. After their restoration no more to be scattered (I Nephi 15:19; III Nephi 20:29-31, 33)
- k. Prayer at Kirtland for the restoration of the Jews (D. & C. 109:61-64)
- l. The great and glorious mission to Palestine (163)

Discuss:

1. Cite one of the many covenants the Lord has made to gather scattered Israel.

FOOL'S GOLD

(Concluded from page 19)

alone. He was beside the piano now, and her fingers became unsure on the keys. The song finished, she smiled and rose to leave the piano. The applause was insistent. "More, more . . ."

She nodded and sat down again. But no more sentimentalizing. *White Cliffs of Dover*, *Johnny Doughboy*, and *Alexander's Ragtime Band* were safe enough; and now everybody sang.

At twelve o'clock the party ended, and Vaudis talked to Ed and Helen as she watched Carl usher Susan out the door and into his car.

MILDRED'S home was simple and comfortable, with ample room for their family of six. There were house plants and sofa cushions, and a second-hand piano along the east wall of the living room. "It's lovely, Mildred, how do you do it?"

"Well, of course, we didn't build the house; it comes with the place; and in eighteen years it will all be ours." She laughed in the old good-natured way, and every strangeness Vaudis had at first felt, vanished.

There were pies—lemon—cooling on the screened-in back porch; savory meat loaf in the oven.

"Mildred! I told you to not go to any fuss about this."

Mildred grinned. "What fuss? You mean the pies? Our sugar card still allows pie occasionally—and we're celebrating tonight; that calls for two pies."

The two girls' eyes met. All the years of their past friendship seemed to roll about them, drawing them close again.

"Remember how we used to

dream of the day when we should be grown up?" Vaudis laughed. She turned to the sink and began cleaning potatoes. "Remember all the things we were going to do?"

Mildred drew a stool up and sat beside her. "Life is too short for everything. Being movie actresses is definitely out!"

"But you did marry Bert!"

"And you did make something of yourself—you are somebody!" Mildred countered.

Vaudis shook her head. "Merely a matter of opinion, my dear. I know someone who would challenge that statement."

"Vaud," Mildred's voice became low and confidential. "I've asked Carl to supper, too. Do you mind?"

Vaudis hesitated only a moment. "Does he know I'm here?"

"I didn't tell him. Mother is visiting Aunt Martha, so I told him to come over here to supper. I imagine he'll suspect something. He knows I always wanted you for a sister-in-law."

Vaudis laughed. Mildred's frankness was as refreshing as Carl's had been bitter. "You're not a very subtle match-maker, Mildred."

"I'm not a very subtle anything. You can read me like a book. There's no point to my beating about the bush."

When Carl came in with Bert, Vaudis was slicing bread; she looked up and greeted him with the old friendliness, thus filing away their differences as she would a closed account.

The men washed on the back porch. The children ran in—the baby woke up. In the confusion of washing children and getting them to the table, of dishing up steaming bowlsful of food, there was no room

for a tense atmosphere. The supper was a noisy, joyful affair.

LATER, as Carl drove her home, Vaudis silently reminisced. Tonight her pitiful success failed to fill her with pride. She was one in thousands. Mildred was the important one. For Bert, for her family, she was the only one.

Out of her memory came a story she had read years ago—of a young man who had spent weeks in the mountains prospecting. He came down just ahead of the winter storms only to find that his bags were filled with pyrites. In her mind was painted still the picture of him as he stood outside the brightly lighted windows of the town; cold, hungry, fingering the fool's gold in his pocket.

A chill swept over her. "He should have known what he was after," she mused aloud. But the chill lingered.

She still thought of the boy outside the warm windows, and shivered. Outside, like herself. She stood outside the windows of life, and her fur coat was not warm enough.

Suddenly she straightened. She stole a glance at Carl's strong profile and knew what she must do. Their quarreling had all been so silly.

The car stopped in front of her house. "You know," she said, "as long as I can remember, I have dreamed of being someone—someone important."

"Yes," he nodded, "you made that quite plain seven years ago—remember?"

She took a deep breath. Her eyes dropped before his. She had said things—terrible things that she would never have thought of if he had not made her so angry. She had only wanted a few years to see what she could do—young girl ambitions.

"You said things, too," she reminded. "You said no man would wait five years for a girl—it's been seven."

He flushed. "I guess I didn't know much about it then. I didn't know a man might wait forever."

"Carl, I'd have come back sooner, if I had known. I only wanted to prove to myself that I could do something. I only wanted a taste of another kind of life."

"And I thought it would spoil you. I was sure you would never be content to be a farmer's wife. Would you? Would you come and live—"

"In the little old house behind your mother's? Oh, Carl, I'd love it."

THE MORMON STORY

(Continued from page 17)

These are times that try men's souls; but they are also times that require us to reexamine our souls.

I wonder if, following the great period of outer crusading, Mormonism is not ready now for inner crusading—for a profound reexamination of its spiritual values; for a reassessing of both the strength and weaknesses of the spiritual self in a modern material world. Economically, geographically, socially, Utah is rapidly ceasing to be the Utah of the time of the prophets. It is moving into an industrialized and urbanized order of life that has already cast its shadows over the rest of the world. Are the Latter-day Saints capable of finding their way about in this new world? Has Mormonism gifted them with the wit and the energy to hold on to the old but also to be wisely hospitable to the new?

I feel that this is a time when psychological and sociological insight should be flowering among the Mormons. An amazing experiment was undertaken by an amazing people. How amazing was it? Amazing enough, now in the 1940's, to make them alert and capable of handling life in quite new ways, . . . even to welcoming the factory worker into a generous order of community life? Or was it amazing only for the older days of the covered wagon and the sod hut; for the white skin³ and the farmer?⁴ To help the offspring of brave pioneers to see their function in this so different world should be of prime aim of those who would write about the Mormons. . . .

In choosing his particular function, the writer can perform badly. He can be cheap and vulgar in his laughter; artificial in his romance; preposterous in his adventure. In short, he can write escape literature that sends us back sullied and unfreshed. Again, he can pretend to understand the heartache and the despair of our world and do no more than hand out delusive platitudes that hide from us the truth about ourselves. Or, taking up the more difficult task, he can pretend to see far beyond the seeing of the average man and woman; can talk big about a glorious future; and do no more than hide the hard road that lies ahead of us all. Again, he can seem

to write about people; and do no more than make little puppets dance at the ends of the tricky strings he pulls. Finally, he can seem to reveal us to ourselves; and do no more than flatter us with retouched portraits.

. . .

If the writer refuses to see or perverts what he sees, he will never become what a writer should become. The authentic world will quickly pass him by. For somehow, there is a deep logic about the world. It has its slow-moving, but persistent way of refusing to give permanent shelter to lies. The writer who cannot be honest with his materials simply cannot live long as a writer. He ends on the literary slag heap—a has-been.

. . . As I have looked over the writings that have come out of this land of sharp contrasts—of breathtaking heroisms and quiet doggedness; of marchings forward and settlings down; of spiritual fervors and practical sense—I have failed to find the vivid story of what to my own mind has been the greatest of Mormonism's adventures. I have found it in pieces here and there—in a few sentences, a fugitive paragraph, a scholarly chapter—but never with the unity and proud emphasis that the great adventure deserves. I mean the adventure of building community of life in a world of clashing individualisms. I mean the adventure of affirming togetherness in a world that shrieked "competition," "survival of the fittest," "the devil take the hindmost." I mean the unbelievable spectacle of heterogeneous human beings proving that heterogeneity could be welded into unity; that the selfishness of individuals could be transformed into a sense of community obligations; that homeless bands of God-inspired heretics could be built into a firm and lovely society.

That grand adventure needs to be told. I find it a pity that the outer world knows practically nothing of it. The outer world associates Mormonism with polygamy and turns thumbs down on the whole Mormon adventure as an ugly misadventure in fanaticism. My few weeks in Provo, among friendly and intelligent people, have taught me much; but chiefly this, that here is a tale that needs to be told for the good of the rest of us. Here something has been proved. Here a way of life was hammered out on the anvil

of hard, dangerous experience. Here men learned how men could live if they were sincere and brave enough to match their inspired vision with the humdrum organization of their daily life in common.

I say this tale needs to be told for the good of the rest of us. The rest of us don't have to know about polygamy. That, so far as we are concerned and so far as the hopes of a new world are concerned, is a dead issue. But this other thing is not a dead issue. It is the liveliest issue in our present bewildered and agonized world.

We "gentiles" are at last seeing that we shall have to learn how to live decently together. There is no longer any escape from this. The nineteenth century illusion that if each of us was energetic enough in his self-interest, God would take care of all of us, was the most tragic illusion the race has ever entertained. We now begin to see that what we have to learn is a technique of living decently together. We individualists—how proudly we have used that word—have to learn how to change from a society shot through with destructive competition to a society inspired by constructive cooperation.

The Latter-day Saints are the only group of people in America that have had a long and successful experience in community cooperation. We, out in my world, through schools and business and politics, have built into our people the habits of individual success. You have built into your people the habits of community concern.

We need to have you tell us how you did it. Perhaps we can't repeat your history. Perhaps the simple pattern of the Mormon village is too simple for this complicated industrial age. But you may have things to say to us that we may profitably consider. I grant you that the "gentiles," on the whole, have no use for Mormons. They still think of them exclusively in terms of plural wives. That is why I want this other tale told—told with vivid, dramatic power—so that the outer world may know that the very essence of the Mormon adventure has lain in the deep conviction, worked out into daily practice, that human beings must learn to live together, gladly and skillfully, for mutual enrichment.

There never was a time more ripe

(Concluded on page 54)

³Three negroes were in the first company of pioneers. (Ed.)

⁴There were professional men too—Dr. Willard Richards, scientist Orono Pratt, writer Orono Spencer—and many other gifted men and women who farmed because it was the only way of life. But their eyes were not on the sod, but on the stars. (Ed.)

THE MORMON STORY

(Concluded from page 53)

for this kind of telling. A world that has built the wrong kind of habits and outlooks needs to know how better habits and outlooks are to be built. For there will be no reconstructed world until we have rooted

out our self-centered individualisms—cleared them out completely—and have built into ourselves the conviction and the habit of communal living.

This, then, is my chief plea to the writers of the Mormon story. Here, I

think, lies the greatest contribution you can make to a world that is now in difficult transition. Mormonism has a past that may yet be a guide to our American future. It is up to you, to the writers, to make this come true.

MEAT AS HUMAN FOOD

(Continued from page 15)

15 percent of the total calories of the child should be protein

10 percent of the total calories of the adult should be protein¹⁴

Then if only one-third of that ten percent should be animal protein it may easily be estimated that only one-thirtieth of the food should be animal protein and that may be divided between the muscle meat and the animal derivatives—eggs, milk, and cheese, while the other two-thirds of the protein requirement may come from vegetable source. All the rest of the nine-tenths of the food should be from the other food classes.

Some difference between a picture of the above amount of meat which should be eaten and that ordinarily served in the average hotel or restaurant, and in many homes today! Usually a large serving of meat (roast or steak) almost covers the entire plate while a tiny potato and a half dozen small string beans (or other vegetable) are served with a small wedge of lettuce for salad!

Since it is not feasible to eat such a small serving of meat as is recommended at one meal a day it would seem wiser to eat an ordinary serving of 6 or 8 ounces two or three times weekly. In summer, the animal derivatives—eggs, milk—with the vegetable proteins—peas, beans, lentils, nuts—should take the place of flesh protein or meat. When meat is served daily "in times of winter or cold or famine" it should be a very small portion—for health's sake. However, there must be ample protein foods from other sources.

A WARNING

A very definite warning must here be given: The diet must provide its full quota of protein every day if one would be well. It is imperative for the growing child and also for repair of worn-out tissue in the adult. As stated, the protein must not be meat only. Where meat is not eaten,

and for the growing child especially, one must be sure to get a full share of protein in other forms—as milk, eggs, cottage and other cheese, and peas, beans, lentils, or nuts. In every meal there should be some protein—more for dinner or the main meal. When meat is not served for dinner there should be a protein-rich meat-substitute to take its place. There are dangers in taking too little protein. This may lead to stunted growth, a lessening of vigor and a susceptibility to certain diseases.

Dr. Bogert states it as indicated in the spirit of the advice given in the Word of Wisdom:

It seems probable that if most of the protein is taken in the form of milk, cheese, grains and other vegetable products, while the eating of meat is kept within moderate bounds and intestinal hygiene is otherwise promoted, there will be no need to worry about ill effects on a moderately liberal level of protein consumption and the individual will be better off than when too much restricted as to protein intake.¹⁵

She later warns against the taking of too much protein and states that in the average American diet there is a tendency to eat too much rather than too little protein.

When meat is eaten, one must be careful always that there is ample vitamin- and mineral-containing food, especially vitamin B with whole grain products and plenty of water. Vegetables and fruits must also be eaten plentifully so that there will be bulk in the food to promote bowel health.

MEAT HAS DISADVANTAGES

It must be stressed that while meat is a desirable protein food, yet if taken to excess it does have distinct disadvantages, physiologically speaking. Most authorities agree that the disadvantages of the high protein diet or excessive meat-eating may be listed as (1) a tendency toward intestinal putrefaction. (2) a stimulation of metabolism disadvantageous in hot weather, (3) a strain

on the liver and kidneys, (4) a tendency to acidosis since proteins are acid formers, and (5) it tends in other ways to cause lessened health and vigor. An over-indulgence in protein-rich foods is bound to be harmful in time.¹⁶

Dr. Sherman tells of a series of experiments performed by Rose, MacLeod, and Bisbey in which the protein of the diet was furnished (1) entirely by meat, (2) almost entirely by milk, (3) almost entirely by a mixture of bread and milk. This was done in such a way that the protein was about equal in each case. After watching the results and evaluating them scientifically it was found that "the protein of milk and that of bread and milk mixture proved measurably more efficient than the protein of meat."¹⁷

Dr. McCollum states that excessive eating of protein is dangerous. "There is general agreement that excessive meat-eating tends to induce kidney injury if prolonged."¹⁸

Again:

Meat proteins, when they serve as the sole source of protein in the diet of an experimental animal, especially the muscle meat proteins, have little higher biological value than have many vegetable proteins. The muscle proteins are, however, exceptionally rich in the basic amino acids, in which most cereal proteins are relatively poor. As a component of the mixed diet, muscle proteins have a good supplementary relation to vegetable proteins, increasing their utilization by reason of making good their deficiencies. . . . There are no sound arguments against moderate meat-eating. It is, however, abundantly demonstrated that diets derived from vegetable foods alone may be physiologically adequate, if the selection of foods is a wise one; and that it is easy to prepare excellent diets of vegetable origin supplemented with milk, or milk and eggs.¹⁹

Chaney and Ahlborn state that:

Experimental work on animals as well as clinical investigations have indicated that such disorders as arteriosclerosis, nephritis, and constipation may result from high protein feeding.²⁰

¹⁴Ibid., 186, 187

¹⁵Sherman, *Chemistry of Food and Nutrition*, p. 232

¹⁶McCollum, *Food, Nutrition and Health* (1934),

p. 12

¹⁷Irving Fisher, M.D., and Haven Emerson, M.D.,

How To Live (1938), pp. 166, 167.

¹⁸Chaney and Ahlborn, *Nutrition*, pp. 103, 104

¹⁴Bogert, *Nutrition and Physical Fitness* (1941), p. 184

¹⁵Bogert, *Nutrition and Physical Fitness* (1941), p. 186

MEAT AS HUMAN FOOD

A sterner indictment against meat-eating to excess is voiced by Dr. Henry Smith Williams, practicing physician and author of many books on science and health. In his book *Drugs Against Men* he states that wrong eating habits, specifically over-eating of sugar and starch, is more injurious to the body than a moderate indulgence in alcohol; and that meat-eating to excess is worse than over-eating of starch and sweets.

As a mere life-shortener, then, alcohol has no monopoly and perhaps cannot claim precedence over the chemically allied carbohydrates, sugar and starch. It cannot even remotely compete (in my opinion) with the protein constituents of the diet. I have many times expressed the opinion (no mere haphazard estimate, I assure you) that meat-eating in excess, through connection with the degenerative maladies that overwhelm the major part of the adult population, causes far more illness than alcohol does, and shortens far more lives.²¹

This is a stern reminder for those who would be well. He states further that it is on the brain, man's crowning glory, and his nervous system that alcohol works its deadly harm and therefore should be abolished.

BEWARE OF MISLEADING ADVERTISING

One must keep these facts in mind when being besieged by the clever advertising of interested parties, or from misinformed enthusiasts, that pork must be eaten for its rich vitamin B content, and that meat must be eaten liberally every day from infancy to age because it contains vitamins, etc., etc. One must have protein and vitamins every day, yes, but not as meat. Eggs and milk and cheese, as has been shown, have just as good proteins, and in many ways better, than meat, while wheat germ and yeast are much richer sources of vitamin B than pork and have none of its disadvantages.²²

One must be informed and use wisdom in feeding the finest machine on earth—his own body!

MEAT IN WINTER ONLY

There are those who insist on meat every day, summer and winter, who state that the processes of modern refrigeration were not known in the Prophet's day, hence his caution regarding eating it only in winter. This is a confession that they are not

familiar with the physiology of their own bodies.

Here are the words of a modern physiologist:

Proteins are rather wastefully utilized by the body, and a point for the vegetarian is that there is less wastefulness with cereal proteins than with meat proteins. A practical outcome is that in hot weather, or in the tropics, the proteins should be cut to a minimum and vegetable protein practically substituted for animal protein.²³

Again, listen to an American chemist:

Eating either protein, fat, or carbohydrates, but particularly protein, is followed by an increase of heat production in the body and the extra heat thus set free helps, of course, to keep the body warm. This is one reason that the eating of much meat may be agreeable in winter but may be found "too heating" in summer.²⁴

Dr. Bogert explains this fact further by stating that the rise in metabolism after taking 100 calories of protein is very much greater than when taking the same amount of other food classes, amounting to 40 percent or 140 calories of energy output.²⁵

Dr. Rose makes a similar explanation. She states clearly that the consumption of much protein, especially meat, in hot weather not only causes great discomfort but also may become "a real menace to health."²⁶

Undoubtedly the Prophet was inspired in this statement as in all others, for he had little technical training along these lines. Indeed, most of this knowledge has come since his day.

MEAT OVERESTIMATED FOR VIGOR

At one time it was thought that meat was necessary for one doing heavy work; that it was especially required for athletes and those under heavy stress. It has been found, however, that the protein requirement of the body is not related to the work done—the man doing heavy work requires no more protein than the one in sedentary life. The hard-working man requires far more energy foods rather than proteins.²⁷

Dr. Mottram states:

The idea that meat promotes energy above all foods is a myth that lingers on. Possibly the myth has its roots in some old folk lore. For the scientific ground, if there ever was any for it, disappeared years ago.²⁸

Dr. Bogert says practically the same thing:

—"²⁹Mottram, *Food and the Family*, p. 76
³⁰Sherman, *Food and Health* (1941), p. 37
³¹Bogert, *Nutrition and Physical Fitness*, (1941), p. 172
³²Rose, *Feeding the Family* (1940), p. 120
³³*Ibid.*, p. 119; see also Eddy, *Nutrition*, p. 55

The time-honored tradition that meat has special "strength-giving" properties and that meat-eaters show greater courage and initiative, have no foundation whatever. Meat has no special properties which make it indispensable.²⁹

It is because of its appetizing flavor and the fact that its protein is easily handled that meat is used so extensively.

MEAT FOR CHILDREN

It must be emphasized that children need an extra amount of first-class protein to provide for their growth and development. But how much of that "first-class protein" should be meat? This is another controversial point: Should meat be fed to young children? Some nutritionists claim that it may be fed to infants as scraped meat or broth and throughout life every day. Others claim that it is injurious to the young child.

Every parent, especially every mother, should inform herself on this subject and know how best to give her child the start it needs for a long life of health and vigor.

Dr. Rose has much to say on this subject. She tells of a series of experiments on rats in which one group of rats were given 100 percent whole wheat bread and whole milk and the other group bread and muscle meat. The "bread and milk group" thrived and reproduced till the twenty-first generation and the last members were more vigorous—larger and stronger—than the ones who began the experiment. The "bread and meat group" thrived for a period corresponding to about two years in a human life when they sickened and died, and there never was a second generation! Dr. Rose concludes:

Since meat is of no special value for growth when the diet is adequate in protein (as it will be with a good supply of milk) there is not much room for it in the diet of the young child after suitable amounts of vegetables, fruits, eggs, and cereals have been provided, and there is danger that meat, with its higher flavor, will make these blander foods seem less attractive, just as sugar tends to do.³⁰

One explanation of this result is that meat proteins are far more apt to cause putrefaction in the bowels than do milk or vegetable proteins. These putrefactive changes are decidedly injurious to bodily well-being. A point to be stressed is that

(Continued on page 56)

²¹Williams, *Drugs Against Men*, p. 22

²²One hundred grams of pork chop contains approximately 180 International units of vitamin B, while one hundred grams of wheat germ contains 1,200 units.

²³Mottram, *Food and the Family*, p. 76

²⁴Sherman, *Food and Health* (1941), p. 37

²⁵Bogert, *Nutrition and Physical Fitness*, (1941), p. 172

²⁶Rose, *Feeding the Family* (1940), p. 120

²⁷*Ibid.*, p. 119; see also Eddy, *Nutrition*, p. 55

²⁸Mottram, *Food and the Family*, p. 216

²⁹Bogert, *Nutrition and Physical Fitness* (1941), p. 92

³⁰Rose, *Feeding the Family*, (1940), p. 210; see also Sherman, *Food and Health* (1941), p. 172.

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MEAT AS HUMAN FOOD

(Continued from page 55)

the tendency toward this effect is far greater in the young child than in the adult. Dr. Rose explains it thus:

Besides the fact that meat lacks calcium and vitamins, so essential to growth, it is more liable to intestinal putrefaction than milk, and hence is a less desirable source of protein, for the products of putrefaction have a deleterious effect upon health. The tendency to produce them appears to be greater in the young child than in older persons, children of three or four showing more signs of putrefaction on a diet of which meat is a regular part than do children of six, and these in turn more likely to do so than children of eight. Milk feeding will cause the signs of putrefaction to disappear so the advantage again is decidedly with the milk.³¹

For this reason even for adults, especially for those living a sedentary life, a liberal use of meat is certainly undesirable, and is "bound to be harmful in time."³²

Again Dr. Rose explains:

It used to be thought that meat was indispensable for protein and also for iron. Now we know that milk proteins are equally efficient for growth and that so-called "milk anemia" is not due to anything more than a lack of copper and some additional iron which can be supplied in green vegetables and certain fruits such as apricots and pineapple, egg yolk and whole wheat, which are also valuable for other reasons.³³

Dr. Sherman states that a child fed mainly on cows' milk with eggs and cottage cheese and the other foods for his energy requirements is sure to receive "a safe surplus of protein in highly efficient form."³⁴ Without a liberal supply of milk, however, the feeding of a child becomes a difficult problem, indeed—as much for the lack of calcium found in the milk as for its protein content.

Dr. Bogert makes similar claims for children's diet. She states that meat should not be given before five to seven years of age and then a very small portion, not more than two or three times a week.³⁵

Dr. Rose claims that until a child is eight or nine years old meat should not be included in his regular diet and then only a very small quantity—not over one ounce, once a day. It should never be allowed to displace milk, merely to supplement it.³⁶

THE WORD OF WISDOM INSPIRED

In view of all that has been said by some of the leading nutritional

scientists of the age one may ask the question again: Was the Prophet Joseph Smith inspired when he gave the Word of Wisdom to the Church and the world? The answer is yes—decidedly, yes! He must have spoken through inspiration, for most of these truths regarding the chemistry of nutrition were not known at that time. Not by one "jot or tittle" could his brief but timely advice on meat-eating be changed to fit the newer knowledge of nutrition today. While some of the authorities here quoted advocate the use of meat in their menus and other parts of their books, yet the general consensus of scientific opinion on this subject is as here presented. The intelligent person must be guided by that advice which seems the most rational and full of wisdom.

Indeed it is striking corroboration, that many of the modern scientists use almost the Prophet's very words. Dr. Mottram, a famous scientist of London, England, says:

Meat is chiefly of value as a source of protein, and fat containing vitamins A and D. . . . It is, however, wise to use it in moderation and to substitute cheese and milk for it wherever possible.³⁷

Other scientists use his exact words: Meat should be "eaten sparingly." Dr. Bogert says that if there is the slightest tendency to weakened kidneys one "should be cautioned to eat protein foods very sparingly."³⁸ Further she says:

It should not be necessary to over-emphasize the possible ill effects of low or high protein diets in order to counsel moderation in respect to eating protein-rich foods.³⁹

Another authority says:

Some believe it is sensible to eat protein sparingly since a smaller amount is sufficient to maintain equilibrium; the excess is merely used as fuel and the waste products must be eliminated by the kidneys.⁴⁰

While nutritionists agree that one must not take too little protein, yet a "moderate protein intake is generally advised."⁴¹

The term "in moderation" is used in some instances instead of "sparingly," but the meaning is the same.

A wise summary statement is made by Dr. Mottram of London University:

A vegetarianism which permits the use of milk, butter, cheese and eggs comes nearest to the ideal, namely, an all-round mixed diet and fulfills most of the desiderata of the physiologist.⁴²

³¹Rose, *Feeding the Family* (1940), pp. 210, 211

³²Bogert, *Nutrition and Physical Fitness* (1941), p. 187

³³Rose, *Feeding the Family* (1940), p. 211

³⁴Sherman, *Chemistry of Food and Nutrition*, p. 237

³⁵Bogert, *Nutrition and Physical Fitness* (1941), p. 453

³⁶Rose, *Feeding the Family* (1940), p. 220

³⁷Mottram, *Food and the Family*, p. 216

³⁸Bogert, *Nutrition and Physical Fitness* (1941), p. 187

³⁹Bogert, *Nutrition and Physical Fitness* (1941), p. 186

⁴⁰Chaney and Ahlborn, *Nutrition*, p. 98

⁴¹Mottram, *Food and the Family*, p. 52

Meat as Human Food

Meat is not forbidden in the Word of Wisdom but it should be eaten only in cold or famine and then "sparingly." All that modern nutritionists could add would be the caution that when meat is not eaten, other protein-rich foods must be taken to supply the protein need.

Those who are wise today will heed the Prophet's advice as given in the inspired Word of Wisdom over one hundred years ago. Only then may they claim the promised rewards:⁴⁸

18. And all saints who remember to keep and do these sayings, walking in obedience to the commandments, shall receive health in their navel and marrow to their bones;

19. And shall find wisdom and great treasures of knowledge, even hidden treasures;

20. And shall run and not be weary, and shall walk and not faint.

21. And I, the Lord, give unto them a promise, that the destroying angel shall pass by them, as the children of Israel, and not slay them. Amen. (D. & C. 89:18-21)

⁴⁸Doctrine and Covenants, section 89:18-21

The Mormon Incentive

(Continued from page 16)

simple. The original leaders not only declared the doctrine of brotherhood; they arranged the conditions under which it was to be practiced—conditions tough enough that people either stuck together or perished. Faith and plain human fear—each has played its part in holding the group together."

"But people who began, through stark necessity, to share their resources learned, in the end, to like to share their resources?"

"To a considerable extent that has been so." Then, with a wry smile—"Odd, isn't it, when you come to think about it? Most Americans have seemed to argue that a condition of stark need dictates selfishness, and that generosity is a sort of by-product of good times—something you get around to when you can forget yourself for a while and still stay alive. We Mormons have looked at the problem in reverse. Our leaders had the idea that a condition of stark need could be used to force us to work together, so that we'd learn to like to work together. I suppose the hope was that certain forms of selfishness would come to be regarded as intolerable long before there was any easing of our lot—so that they'd continue to seem intolerable when good times should come along."

"Well . . . have they?"

(Continued on page 58)

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THE MORMON INCENTIVE

(Continued from page 57)

Dr. Lloyd looked thoughtful, turning his pencil slowly in his fingers. "I don't think anyone can answer that question yet. Industrialism has been long postponed out here. Only now is our Mormon community beginning to feel the full impact of it—and it would be a rash prophet who would say, at this point, just what effects industrialism will have upon our communal habits. I think, however, that we can say this with conviction: we are fortunate in the extreme to come up against industrialism with habits bred by communalism."

This point that Dr. Lloyd made turned the conversation back to where it had started—to the question of whether or not socialized living had taught the Mormons a wisdom that other groups could borrow. For agreement was quickly reached on one vital point—namely, that the whole world is now experiencing something of the same incentive to unity that originally inspired the Mormons.

However vaguely, people everywhere now appear to feel that the whole race has to be recognized as one. And everyone is afraid. Again, but on a far wider scale this time, it is becoming evident that people have to stick together to survive; and as soon as that becomes evident, the Mormon experience takes on new meaning—even for non-Mormons. The Mormons might be looked upon as already knowing, through long practice, many skills and insights that others are now admitting they need to know.

Here Dr. Lloyd became specific about what the Mormons have learned.

They have learned that even rural people should arrange to live near enough together to have social and civic experiences in common and to have central institutions that belong to all and that are kept up by the efforts of all. The Mormon village plan was itself a great social invention—an arrangement whereby farmers could live in a residential community rather than on their own land with empty acres between them and could go back and forth to their farms to work.

Another thing, too, they have learned: that social respect must be something to be won only by useful contribution. There must not be any illusion that the aim of life is to achieve idleness. This means that even the most fortunate is to be

known by his work and that even the least fortunate is to be given a chance to work.

In the third place, there is the conviction that a communal feeling will be most strong if there is a communal property-stake. This conviction is perhaps best shown in the working of the Welfare Plan. This is a participating plan—one in which every member of the community can have a productive part. Thus, also, they have brought together in a relationship of common effort individuals from all economic levels. In a day of far too many social cleavages, it would seem to be a wise and wholesome thing for banker and janitor to work together at the same apple tree.

It is significant that a "planned society" became a fact among the Mormons before it had become even a phrase to the rest of the country. Not only was there community plan in a geographical sense, but there was community plan in a time sense. Problems of need that might come up next year or the year after were as much to be accounted for in present planning as those immediately at hand. No Mormon institution, perhaps, is more deserving of study by the non-Mormon world than is the storehouse plan—whereby the community maintains a basic supply of necessities that can be drawn upon not only by local people but by other Mormon groups anywhere within practical reach.

Another thing the Mormons seem to have known from the beginning: that people who must work together should have a chance to play together. Unlike many other religious groups that have had to maintain themselves against opposition, the Mormons have believed in laughter. They have believed in gaiety—in games, dramatic performances, dancing, song. In their ward halls they have made space provision for play, and in community recreation halls. Thus they have lessened the danger both of an over-stern criticalness within their own groups and of a too sharp enjoyment-cleavage between generations.

The visitor, well satisfied with what the interview had yielded, and not wishing to take too much of a busy man's time, rose to leave—and then paused to put one final question: How does the communal training of young people fit them for the experiences they meet when they go out into the non-Mormon world?

(Concluded on page 60)



TREES of weaker fibre have come and gone but life is strong and vigorous in the ancient pine. In the end it too must fall but the time is not yet. Anchored to the mountainside, battered and tossed for generations by the elements, it will see another season through . . . and still another. Lesser trees have yielded to the years, but this one has what it takes.

In mankind also, and in the relationships of humankind, we may seek out these differences. . . . It is much the same with the machines men build. Only in the degree that men will it so, can there be in their machines a measure of ENDURING LIFE.



PHOTOGRAPH BY JOHN KABEL

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THE MORMON INCENTIVE

(Concluded from page 58)

Dr. Lloyd's face lighted up. "All the evidence points to our young people's fitting in wherever they go with less friction and emotional disturbance than the average young American.

"And why should it not be so?" he continued. "Here is exactly where those skills come in that you were asking me about—those habits that are in the blood of our people before they reach adulthood. Remember that every one of our young people has learned from childhood to stand up and say his say when there is something on his mind. He has learned to give—rich or poor, he has given his tithe to the common exchequer. He has learned to give the labor of his hands—and therefore to respect the labor of other people's hands. He has learned to work on a common project with people of all ages and economic levels. He has learned the habit of long-range planning—of living beyond the happy or the troubled moment. And last but

not least, he has learned to think and talk without embarrassment in the area of human ideals. Naturally, when he first goes into a non-Mormon community, he has minor adjustments to make. But I doubt whether any young people in the country have had a better chance to be whole personalities than have our own."

The telephone rang. With the gracious tone of a person used to fine thinking, Dr. Lloyd spoke into it: "Yes. . . . Yes, I'll be there in about ten minutes."

The imperative schedule of University work brought the conversation to an end. Many things had been left unsaid. Many relevant questions had not even been asked. But the visitor left the office feeling certain that in the Mormon community could be found resources of social habit and understanding—resources scarcely tapped as yet—that might well be drawn upon by America in this time of perplexity and social reconstruction.

THE CHURCH MOVES ON

(Concluded from page 37)

Typewriters Go To War

FOURTY-THREE typewriters, twenty-three from the L. D. S. Business College, Salt Lake City, and twenty from the Brigham Young University, Provo, have been turned over to the government in keeping with the recent War Production Board order that late model typewriters be converted to war work.

Missionaries Released in November, 1942, and Others Not Previously Reported

Argentine: Berry Frederick Banks, Salt Lake City; Rex Eugene Beck, Paris, Idaho; Jack Burton, Layton, Utah; Evan Jones, Hooper, Utah; Keith Noble McCune, Salt Lake City.

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Donald H. Thorpe, Salt Lake City; Lola Winward, Clifton, Idaho.

Canadian: John Barrett Haws, Salt Lake City; Edward Quinn Jensen, Monticello, Utah; Mary Low, Cardston, Canada; Alan Ivan McPherson, Pocatello, Idaho; Lawrence L. Memmott, Nephi, Utah; Vern B. Ringwood, Salt Lake City; Robert Edwin Seaman, St. George, Utah.

Central States: Dennis Thorne Dial, Shelley, Idaho; Gerald Kendall Gifford, Springdale, Utah; Darwin Gubler, Santa Clara, Utah; Ruth Marie Hill, Ucon, Idaho; Lloyd Gordon Hobbs, Nephi, Utah; Willard Le Ross Jones, Duncan, Arizona; William L. Jones, Los Angeles, California; Oakley J. Ray, Mesa, Arizona; Harlan G. Shaw, Nampa, Idaho; Blanch Zollinger, Providence, Utah.

East Central States: Charles McKay Alled, Provo, Utah; Betty Dora Florence, Salt Lake City; James Le Roy Howell, Blackfoot, Idaho; Harvey N. Webb, Tucson, Arizona.

Eastern States: Archie Grant Briggs, Bountiful, Utah; Rulon Wells Gregory, Farmington, Utah; Lee Hansen Johnson, Rexburg, Idaho; Vivian Carol Lee, Taber, Canada; Marie Lund, Hyde Park, Utah; Earl J. Scott, Pomerene, Arizona.

Hawaiian: Donald James Cannon, Salt Lake City; Richard L. Gunn, Salt Lake City; Eugene Jackson Hawkes, Ogden, Utah.

New England: Frank Allen Brinkerhoff, Bicknell, Utah; Winston I. McOmber, Pocatello, Idaho; Morris D. Parkinson, Rexburg, Idaho; Joseph Melvin Standage, Mesa, Arizona.

North Central States: Jack Keith Lunt, Duncan, Arizona; Albert Samuel Purdy, Jr., Ogden, Utah; John Ray Vickers, Nephi, Utah.

Northern States: William P. Betts, Los Angeles, California; John Keith Curtis, Richfield, Utah; Robert Hugh Flake, Mesa, Ari-

zona; Grant Ware Hodson, Ogden, Utah; Ruth Greenwell Hodson, Ogden, Utah; Orville Elliott Merrell, Jr., Brigham City, Utah; Minnie Meyers, Sugar City, Idaho; David E. Tanner, Grouse Creek, Utah.

Northern California: Fanny Amelia Oleson, Clearfield, Utah; Oley Charles Oleson, Clearfield, Utah; Rex Le Roy Sohm, Burley, Idaho.

Northwestern States: James Lewis Johnson, Preston, Idaho; Ewart T. Lee, Thatcher, Arizona; Glenn La Velle Massey, Anaconda, Montana; Laurence D. Saunders, Ogden, Utah.

Southern States: Max Gordon Birch, Salt Lake City; Ada Bluth, El Paso, Texas; Ella Bradley, Moroni, Utah; Raymond William Fritch, Salt Lake City; Leue Dean Flake, Snowflake, Arizona; Theron Moroni Hall, Eager, Arizona; Grover Lamro Hoopes, Thatcher, Arizona; Clair Weaver Hull, Preston, Idaho; Wilford Gordon Hunter, San Francisco, California; Jesse Lloyd Jensen, Ogden, Utah; James Heber Moulton, Heber, Utah; Raymond Powell Neeley, Salt Lake City; George Kimball Nelson, Tucson, Arizona; Keith Maurice Peterson, Salt Lake City; V. Owen Pickett, Gunnison, Utah; Paul John Prisbury, Cedar City, Utah; Bernice Dasturp Shea, Salt Lake City; William Edward Shea, Salt Lake City; John Sivell Smith, Grace, Idaho; Allen Thorpe Standing, Salt Lake City; Closs L. Stewart, Fairview, Utah; Vernal Dennis Wardle, Pocatello, Idaho; Ben Miles Webb, Myton, Utah.

Spanish-American: Hazel Anderson, Arbon, Idaho; Lois May Gardner, Blackfoot, Idaho; Lillian Morley, Point Richmond, California; Dale Clynne Wall, Richfield, Utah.

Texas: Luella Louise Peterson, St. Paul, Minnesota; Virginia Monson Peterson, Shallow, Idaho; Glen Wilson Stuart, Woodruff, Utah.

Western States: Max G. Abbott, Bunkerville, Nevada; Myron Elmer Anderson, Salt Lake City; Grant Bendixsen, Salt Lake City; Elvin A. Christiansen, Manti, Utah; Guy L. Coombs, Teasdale, Utah; Lorenzo Y. Crossley, Smoot, Wyoming; Wanda Gustavson, Salt Lake City; Verna Hansen, Hyrum, Utah; Arden B. Hutchings, Beaver, Utah; La Vern Arvilla Peterson, Sacramento, California; John Maynard Smith, Idaho Falls, Idaho; Lynn E. Smith, Georgetown, Idaho; Thomas Ashby Stephens, Holden, Utah.

Western Canada: John Kenneth Aydelotte, Manassas, Colorado; Glen Franklin Cook, Shelley, Idaho.

On Moving Over

(Concluded from page 32)

Latter-day Saints are known as a hospitable people. In according a welcome to the stranger within their gates they will gain and not lose. If they are not betrayed by what is false within themselves—if they remain honest, if they remain virtuous, if they seek the good and the praiseworthy in the new around them and resist the evil—inwardly they will not have moved over, and they will not have lost the only leadership worth cherishing: ability to quicken the lives of men and women wherever and whenever they meet them.—W. M.

"I Am the Resurrection and the Life"

(Continued from page 13)

while the mortal body lies in the tomb, the spirit renders service. (Alma 40: 11 ff.; Joseph F. Smith, *Gospel Doctrine*, pp. 581, 595; *Discourses of Brigham Young*, p. 578 ff.) Peter tells us that, for the Christ, this service was preaching to the spirits in prison who were disobedient in the days of Noah, (1 Peter 3:19 ff.) and modern revelation tells us Christ also visited the people on this hemisphere while His body lay in the tomb. (3 Nephi 9) A *fourth* and *last epoch* comes when the mortal body, purified, is raised from the tomb, again to house the spiritual body, the two becoming the eternal soul. (Alma 40 ff; 2 Nephi 9:15 ff; D. & C. 88:15) Christ was the first fruits of this reunion.

To the Latter-day Saints, all these epochs are realities. To us the life before we became mortals is just as much a fact as the life we now live; to us the life we now live is no more a fact, no greater a reality, than is the life to come; and to us it is as great a certainty as all the rest, that in the life to come we shall have, just as the Christ had, the re-created body which we now have, which our spirit shall inhabit for an existence of eternal progression. We bear solemn testimony to the truthfulness of the great declaration of the Christ Himself:

And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent. (John 17:3)

All these things the Latter-day Saint knows as he knows all other things of the spirit, and even as he knows he now lives. For, as Paul declared to the Corinthians, the spirit of God maketh known to man the affairs of the spirit, "not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual." (1 Cor. 2:9 ff)

Through modern revelation, the Latter-day Saint knows that the blessing of mortality came to Adam, and through Adam to his children, through the Fall, when Adam exercised his God-given agency and chose the course which gave us all mortal bodies. (Moses 5; Alma 42:2 ff.; Helaman 14:16 ff.) We know that these bodies, being mortal, must die. We know that in order to bring about a reuniting of the mortal body and the eternal spirit in a perfected, everlasting state, as was God's plan and as is man's destiny, an atonement had to be made for the Fall of Adam. We know that to make this atonement Christ came to earth and took a mortal body, conceived by divine power. We know that Christ was in very fact the Son of God, the Only Begotten, and that by His atonement He became the Redeemer of the World, the First

(Concluded on page 63)



YOU

and other helpful parents can take turns—once a week or so—driving a careful of youngsters to school, and return. They'll have fun, while tire wear on this job is reduced perhaps 80%...with gasoline savings besides!

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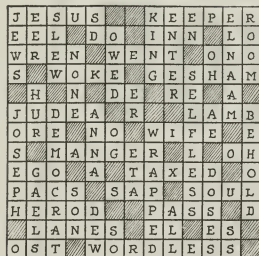
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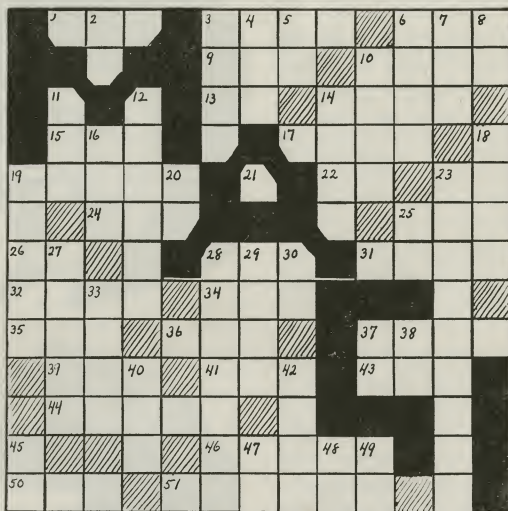
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Scriptural Crossword Puzzle—The Visit of the Magi

"They presented unto him gifts; gold, and frankincense, and myrrh."—Matt. 2:11.



HORIZONTAL

- 1 "with exceeding great . . ." Matt. 2:10
3 "they saw the . . ." Matt. 2:10
6 Age
9 City in the northeast of Canaan Num. 34:11
10 Mohammedan chief
13 "lying . . . a manger" Luke 2:12
14 and 15 "The Magi were the . . ."
17 Herod . . . the wise men to 23 down
19 They brought . . .
21 "out of thee shall come . . . Governor" Matt. 2:6
22 No good
23 "demanded of them where Christ should . . . born" Matt. 2:4
24 Golf mood
25 Evergreen tree
26 "called the altar . . ." Josh. 22:34
28 "they departed into their own country another . . ." Matt. 2:12
31 "they forsook their . . . and followed him" Mark 1:18
32 Simeon took Jesus in his . . . , and blessed God
34 Jesus was named when he was eight days . . .
35 Beverage
36 Anger
37 A gift of the Magi
39 "Ye . . . my friends, if ye do whatsoever I command you" John 15:14
41 They came to . . . Jesus
43 Native mineral
44 Another gift of the Magi
46 Destitute of thorns
50 "there is . . . God" Mark 12:32
51 "they had . . . their treasures" Matt. 2:11

VERTICAL

- 2 "Bethlehem . . . Judaea"
3 "And they . . . unto him" Matt. 2:5
4 "purge away thy dross, and take away all thy . . ." Isa. 1:25
5 "hath raised up . . . horn of salvation for us" Luke 1:69
6 "we have seen his star in the . . ." Matt. 2:2
7 Poem
8 Symbol for nickel
10 Herod was . . . of Judaea
11 Servant of Solomon Ezra 2:57
12 Comes in
14 "the star, which they saw in the east, . . . before them" Matt. 2:9
16 Small lizard
18 Race from which Jesus was descended
19 "he called . . . in the kingdom of heaven" Matt. 5:19
20 Southeast
23 Place of Christ's birth
25 "When . . . have found him, bring me word again" Matt. 2:8
27 "Being warned of God in a . . . that they should not return to Herod" Matt. 2:12
28 They fell down to . . . him
29 On the lee side
30 Yard
33 Mother of Jesus
37 " . . . and search diligently" Matt. 2:8
38 "Do men gather grapes of thorns, . . . figs of thistles" Matt. 7:16
40 "come down . . . my child die" John 4:49
42 Paradise
45 " . . . I am with you alway" Matt. 28:20
47 Northeast
48 Second note in scale
49 Maryland

"I AM THE RESURRECTION AND THE LIFE"

(Concluded from page 61)

Fruits of the Resurrection. (op. cit.)

We accept these concepts literally and proclaim our knowledge thereof to the world. We know that Christ was a great teacher, a great philosopher, a great scientist, a great psychologist, but we declare and know that all these were merely ancillaries to His true character and that His real mission was to redeem man from the Fall of Adam by the atonement He made. We declare this is the greatest gift that ever came to man, for without it there would be no immortality of the soul, which is 'the spirit and the body of man.' (D. & C. 88:15) We affirm that those who deny these facts deny the Christ, and are amenable to all the condemnations thereto allotted; and that they who deny Him after light has come to them "crucify to themselves," as Paul told the Hebrews, "the Son of God afresh, and put him to an open shame." (Heb. 6:6)

THUS Christ's saying to Martha, "I am the resurrection," is an everlasting truth, as unchanging, as enduring, as uncompromising as eternity itself. Speaking to His Apostles in the Passover Chamber, Christ reiterated:

I am the way, the truth, and the life: no man cometh unto the Father, but by me. (John 14:6)

And this fact exists and rules men and the universe whether men accept it or reject it. Eternal truth is not dependent for its existence upon the will or the understanding or the belief of man.

And this infinite blessing of the resurrection comes to each and every human being born on earth, no matter what his life and course on earth may have been. Christ redeemed from the Fall every man born to mortality. Paul declared the principle: "As in Adam all die, even so in Christ shall all be made alive." (I Cor. 15:22; Mosiah 3: Alma 40-42)

But we declare as did Paul (I Cor. 15:40 ff) that in the resurrection, bodies arise in different glories, dependent upon the kind of lives lived on this earth. (D. & C. Sec.'s 76 and 78) We get hereafter that glory, that plane of existence, that status which our lives lived here fit us for. For a law has been given governing all things. If we would get a glory, a reward, we must live the law, do the things, that shall entitle us thereto. If we cannot abide the law, do the things, upon which the glory, the blessing is based, we cannot abide the glory itself. (D. & C. 88:13 ff)

So when Jesus declared to Martha, "I am the resurrection, and the life" and to the Apostles, "I am the way, the truth, and the life," and when to Martha He added that belief on Him gave life to the dead and eternal life to the

living, He laid down the law upon which eternal salvation and exaltation is based. To the multitude in the Temple treasury Jesus said: "If ye believe not that I am he, ye shall die in your sins" (John 8:24); and Peter, speaking to Annas the high priest and his kindred in Jerusalem, declared of Jesus the Christ: "... there is none other name under heaven given among men, whereby we must be saved." (Acts 4:12)

And "the way, the truth, and the life" of Jesus are for every one of God's children, freely given to every one who seeks. He calls to each of us:

Come unto me, all ye that labour and are heavy laden, and I will give you rest.

Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls.

For my yoke is easy, and my burden is light. (Matt. 11:28-30)

In the greatest sermon of all time, delivered on the Mount to the multitudes, He taught us some of the essential elements of "the way, the truth, and the life," saying:

Blessed are the poor in spirit: for theirs is the kingdom of heaven.

Blessed are they that mourn: for they shall be comforted.

Blessed are the meek: for they shall inherit the earth.

Blessed are they which do hunger and thirst after righteousness: for they shall be filled.

Blessed are the merciful: for they shall obtain mercy.

Blessed are the pure in heart: for they shall see God.

Blessed are the peacemakers: for they shall be called the children of God. (Matt. 5:3-9)

Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy.

But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you. (Matt. 5:43-44)

This divine command of love gives the one and only remedy that will bring lasting peace out of the bloody tragedy that is now devastating the world. Hate is born of Satan; it fosters murder, the second crime in degree of all that God has listed. It strikes the friend of today and makes him the enemy of tomorrow. Once enkindled in a nation, it becomes a fiery furnace that consumes the people that lighted it. Hate mongers brew a poison that makes victims of themselves. Hate, loosed and world-wide, breaks beyond direction or control. It eats away the righteousness of the nations, it corrodes their tolerance, it rots out brotherly love, it debauches the highest and the lowest, it prostitutes all that civilized man holds most dear, it attacks even the sacred relations of the family hearth.

We Christians professing the name of Christ and proclaiming His gospel, give the lie to our professions and our proclamations, we "become as sounding brass, or a tinkling cymbal" (I Cor. 13:1) if we do not live the brotherhood of man; if we do not ourselves obey this divine law of love. So sure as there is a God in heaven who decreed this law, just so surely is there no escape therefrom. But if we live the law, if we live the way of the Christ, we shall inherit the celestial glory, of which Paul spoke; (I Cor. 15:40) we shall be of them "whose bodies are celestial, whose glory is that of the sun, even the glory of God, the highest of all, whose glory the sun of the firmament is written of as being typical," (D. & C. 76:70) we shall be of them who "shall dwell in the presence of God and His Christ forever and ever." (id. 62)

IN closing I voice a prayer:

Our Father in Heaven: Turn towards us, Thy suffering children, Thine listening ear. Heed our words of travail and sorrow. Lead us into paths of righteousness. Teach us the humility of Thy Son. Grant us power to resist the Adversary. Keep us from temptation. Give to Thine erring sons and daughters Thy peace and Thy comfort.

Bestow upon us in rich abundance the gift of faith, faith in the gospel of the Christ, for that is a gift of Thee, faith in Thy goodness, Thy mercy, Thy love. Build in us the testimony of truth and grant us wisdom to know the truth, for that will make us free.

Cause that charity and patience and forbearance and love of fellow man, may come and abide with us. Banish from our hearts all hate, for where hate resides Thy spirit and righteousness cannot dwell.

We would be Thine obedient sons and daughters, walking in the paths Thou hast marked for us, keeping Thy commandments, following the steps of the lowly Jesus, Thine Only Begotten Son. We know our weaknesses and infirmities; we know the flesh is weak. But our desires are for Thee and Thy ways. Help our spirits to be strong for we would live Thy word. Build in us an ever-growing testimony that Jesus is the Christ, Thy Son, the Redeemer of the World.

Aid us to this end in our frailties and imperfections. Lead us so to live that we may inherit the celestial glory and abide with Thee forever and ever.

And O our Father: Work out Thy divine purposes speedily among the nations, that peace—the world's peace and Thy peace—may again fill the earth. And Thine shall be the glory and the honor forever, and we ask it all in the name of Thy Son, Jesus Christ, our Redeemer, Even so, Amen.

YOUR PAGE AND OURS

LET'S SAY IT CORRECTLY

ONE new year's resolution that we should all gladly make is to speak in such a way that there can be no misunderstanding from the words we use. This will mean a careful, meticulous study of words and a love of truth. Stuart Chase in his *Tyranny of Words* converts us to the idea that it is people who do not understand words who are most easily misled by dictators and tyrants.

Gentlemen:

My subscription to *The Improvement Era* expired with the April issue. If possible, I wish you would renew my subscription starting with the May issue as the first number. Circumstances made it difficult to renew my subscription at the time, and since I am teaching the Melchizedek Priesthood class, I need the lesson outlines.

I have taken the *Era* for several years and enjoy it so much that I should hate terribly to miss these back issues.

It would be worth the subscription price just for President Grant's editorial and Dr. Widtsoe's articles alone, to say nothing of the other splendid features.

Very truly yours,

Edward L. Wheatfill.

The Biltmore Hotel, Los Angeles

Dear Editors:

THE word of the Lord comes to us through the *Era* today, and I feel those instructions are as important to us as any scripture of the past. I wish that more space was available in your magazine for details and excerpts from the experiences of those who are members of the First Presidency, the Council of the Apostles, the Seventy, Presiding Bishopric, etc. No finer men ever lived than these who stand at the head of the Church. That perhaps is a selfish wish, but I love all of these men. I wish I knew more about them.

I'm one of two Mormons who work at this hotel, and surely Mormons and Mormonism are respected more and more throughout the world.

Sincerely yours,

Frank Jensen.

THE WRONG PLACE



BRIGHTMAN YOUNG's famous words, "This is the Place," are found with a slightly southern accent at a fruit stand near Alto, Georgia. The picture was snapped by Elder Leo J. Ford.—Submitted by Jack Northman Anderson, publicity director, Southern States Mission.

FIRED WITH FERVOR

"I don't like the way you're holding that gun."
"Well," said the old hill-billy, "I don't aim to please."

CORRECT GRAMMAR

"Is 'trousers' singular or plural, Johnnie?"
"Singular at the top and plural at the bottom."

CAMPAIGNER'S CONCEPT

Sonny: Say, Dad, what does "argument pro and con" mean?
Dad: Well, my boy, pro is your convincing and unanswerable statement, while the con is the contemptible dribble of the other fellow.

SAVE THE SURFACE

Sandy: "Ay, my father was a very far-seeing man. When I was a laddie he never spanked me."
"Didn't believe in corporal punishment?"
"Like enough he did, but he didn't want to put the extra wear and tear on my pants."

SOUNDS LOGICAL

Visitor: They look like nice babies, Magnolia, but why did you name the twins "Coll" and "Lision"?
Magnolia: Well, Mose he say a collision is when two things done come together unexpectedly.

REVEILLE-ATION

"Remember, my son," said his mother as she bade him goodbye, "when you get to camp, try to be punctual in the mornings, so as not to keep breakfast waiting."

QUESTION

A new system of memory training was being taught in a village school, and the teacher was becoming enthusiastic.
"For instance," he said, "supposing you want to remember the name of a poet—Bobby Burns. Fix in your mind's eye a picture of a policeman in flames. See—Bobby Burns?"
"Yes, I see," said a bright pupil. "But how is one to know it does not represent Robert Browning?"

MISSIONARY WORK

A hustling young farm machinery retail salesman was at the recruiting station to enlist.

"I suppose you'd like a commission?" said the officer in charge.

"No," replied the salesman, "I'm such a poor shot, I'd rather work on straight salary."

EASY TASK

After a long and searching cross-examination, the little woman in the witness-box remained quite unperturbed. At last the barrister who had been grueling her remarked:

"You say you had no education, but you answered all my questions smartly enough."

"Yes, sir," replied the witness, meekly, "but you don't have to be a scholar to answer a lot of silly questions."

UNCERTAIN

Johnny (buying ticket in railroad station): I want a ticket to New York.

Clerk: Would you care to go by Buffalo?

Johnny: I don't know. I've never ridden one.

NOTHING TO IT

Visitor (looking over battleship): And what do you sailors do when the ship springs a leak?

Gob: Aw, we just put a pan under it, ma'am, and let 'er leak.

CHANGE OF STYLE

Some women who marry self-made men are compelled to make extensive alterations.

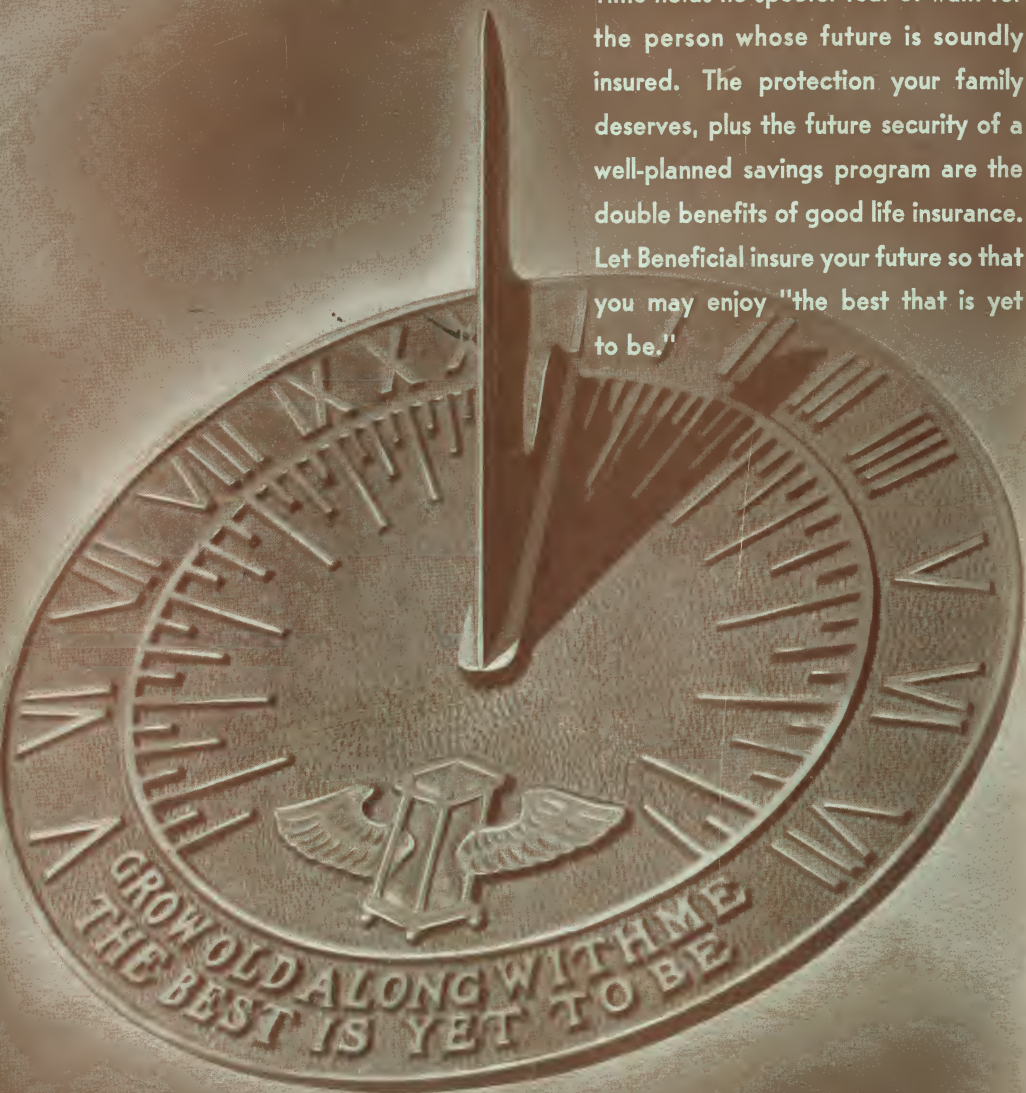
FOB



KST

"THE BEST IS YET TO BE"

Time holds no specter fear of want for the person whose future is soundly insured. The protection your family deserves, plus the future security of a well-planned savings program are the double benefits of good life insurance. Let Beneficial insure your future so that you may enjoy "the best that is yet to be."



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